The Priest

Edited By Priests For Priests

March, 1956

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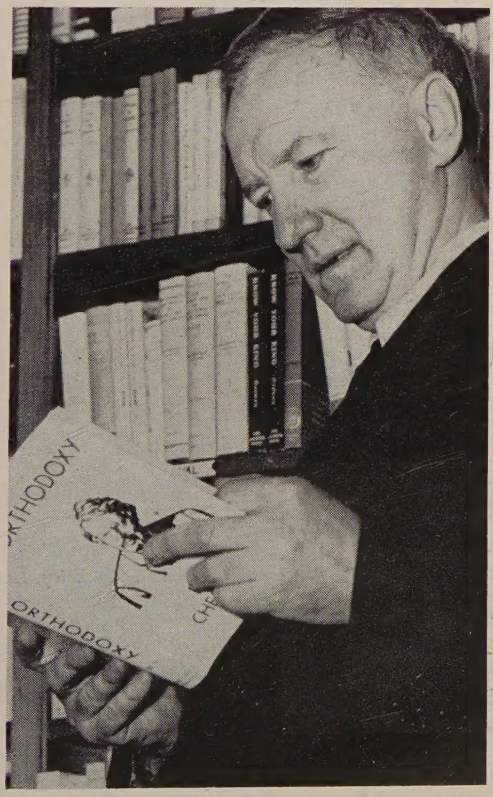

Dr. Sheed without his biretta

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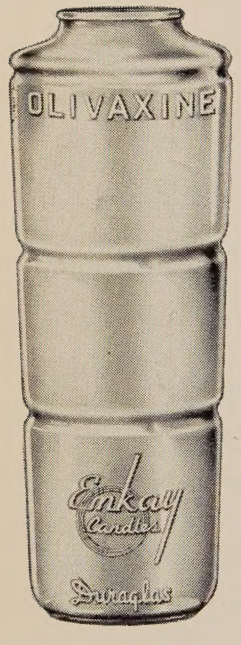

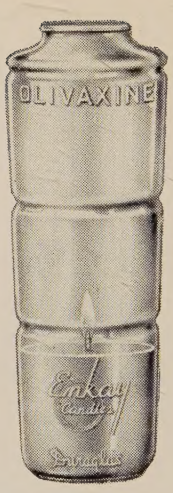

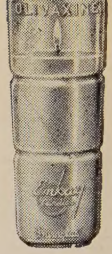

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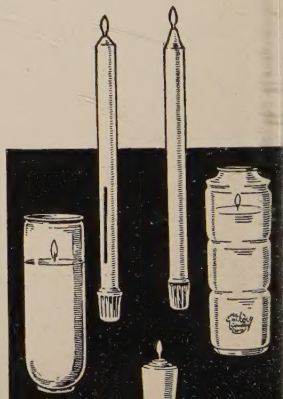

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"What a Guy!"

THE Catholic Standard devoted most of a full page recently to our fellow-editor, the Very Reverend Ignatius Smith, O.P., head of the school of philosophy at the Catholic University. This is to give him his full sonorous title; whereas to untold thousands of students he is known far and wide as "Iggy." The occasion for the lavish treatment was a banquet at the Willard Hotel given in his honor by one of the campus clubs of which he is moderator. Said the article, "Whenever, wherever bull sessions are held and stories of 'Iggy' Smith come to the fore someone is bound to say, 'What a guy!'" John J. Daly (C. U. '11) indulges in some interesting reminiscences. "Iggy," now rounding out fifty years at the Catholic University, apparently has become a legend. Mr. Daly says that while he was supposed to have been born in Jersey, most students feel that he popped into existence on or near the campus about the time Teddy Roosevelt was president of the United States, even before the Union Station had been built.

Old timers who recall him in his heyday say that he was one of the handsomest men ever to walk the streets of Brookland. Few of us think of him as an organist or

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musician but they say that he used to look like a medieval monk in an oil painting as he sat at the organ console in the chapel of the Dominican house. We will let Mr. Daly take it from here—"He was tall, slender, alert, with sparkling blue eyes, ruddy schoolboy complexion and a mop of unruly auburn hair that somehow resembled a flaming sunset. But he was as modern as the underslung automobiles then coming off the first production lines."

Some of his past activities approach the incredible even in the eyes of us who know him quite well and who yield to none in our esteem. It seems that he had a lot to do with the very beginnings of the Music Department at C. U. We know that he is the founder of the Preacher's Institute. We take it on faith that he was once in charge of the cheer-leaders for C. U.'s first baseball team. He was a member of C. U.'s original athletic association. He helped sponsor the first faint efforts of the Speech and Drama Department.

Finally, he was something of a cross-country hiker in the old days (though when we first met him he was roaring about the campus in a dashing Hudson coupe). Here his favorite route was the distance between Rockville and Brookland. As he himself has described his walking diet, it ran like this: "stall a hundred yards and sprint the next hundred." In this way he paced anywhere from 16 to 20 miles each Saturday morning—that being a day without classes. After such exercise, and a rub-down, the booster of athletics went

THE PRIEST **MARCH, 1956** **VOL. 12, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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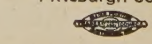

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A REPORT ON LAWSON ASSOCIATES

A 2,000-word article about two Lawson Associates campaigns is cited in the January 23-24 issue of L'Osservatore Romano as prime examples of capital debt-free fund-raising for the Church.

A reprint of this article also appears in the February 5 issue of L'Osservatore della Domenica, which also is published in Vatican City.

We are proud that these great newspapers have noted the value of Church fund-raising counsel on this continent, and Lawson Associates' role in the Catholic field.

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to the athletic field and helped the boys prepare for a game of some sort, this by raking leaves or pushing a lawn-mower.

Hence, we quote: "What a guy!" Our only regret is that we cannot register his reaction when he sees all this reprinted in our pages. It will be both immediate and eloquent.

Papal Honors

THE following priests of Manchester, New Hampshire, have been appointed Domestic Prelates of His Holiness:

Belford, John A.
Benoit, Hector A.
Bouquet, Omer F.
Sliney, John W.

New Papal Chamberlains are as follows:

Chartier, Wilfrid A.
Gardner, Laurence R.
Hansberry, Thomas S.
McGreal, James R.

For Your Information

ACCORDING to NC-News a professedly Catholic publication, banned by the Holy See, is being circulated among American Catholic priests.

The magazine is published in Budapest, Hungary, by a committee of "progressive Catholics." Issued in French, it is called Bulletin Catholique Hongrois (Hungarian Catholic Bulletin).

Together with another Hungari-

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an "progressive Catholic" publication, A Kerestz (The Cross), the magazine was placed on the Index of Forbidden Books by the Sacred Congregation of the Holy Office on June 28, 1955. (Cf. Acta Apostolicae Sedis 47-455.)

Osservatore Romano, Vatican City daily, stated at that time that the action was taken against the publications in the interests of "safeguarding the Faith and defending the Church's unity and freedom." Osservatore declared that the two publications seek to create the erroneous impression abroad and at home that full religious freedom prevails in Hungary and that perfect accord has been reached on all issues between the Church and the communist regime.

'I See By The Papers . . .'

AN English Bishop told this recently at a banquet. Seems that two skeletons were crossing a churchyard. Said the one: "I've been dead 200 years, how long have you?" Replied the other, "I'm not dead. I'm a curate."

And a writer for the London Tablet reports finding a book printed in 1583 with various medical and other recipes, including one "to drawe waspis into a howse wher a gest is yt will not goe away with bydding only in the summer," followed by a suggestion for acomplishing the same desirable purpose in winter.

* * *

Did you know that the late Hilaire Belloc was married in California? It was 60 years ago at

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St. John the Baptist's in Napa. By coincidence, his eldest grandson, Philip Jebb, was recently married in the same church to Lucy Pollen, a grandniece of Maurice Baring, one of Belloc's closest friends. Philip's brother Anthony hopes to be ordained a priest at Downside Abbey come July.

* * *

We saw lately that a colonel was becoming a Sister of St. Joseph and now we read that Mrs. Florence Royce is entering the convent after drafting more than 8,000 laws for the State of Michigan. Lawyer, teacher, and accountant, Mrs. Royce has been a member of the Michigan State Legislative Bureau for the last 25 years. It was a part of her job to take the bills proposed by senators and representatives and put them into legal terms. Now she aspires to the Sisters of Charity in Cincinnati.

* * *

From a local paper: "Seattle Camp Fire Girls will celebrate the group's 45th national birthday with a St. Patrick's Day banquet at the Temple de Hirsch Synagogue. Camp Fire Girls from the Seattle Buddhist Church will provide the entertainment."

* * *

Occasionally you hear of a pastor called to the telephone during dinner by his Bishop but you rarely hear of a Bishop being called in the same way by the Delegate.

The London Universe reports that while Bishop Beck, late of Brentwood, was eating his supper, he was told that he was wanted

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on the telephone "by an American."

The call was from the Apostolic Delegate, Archbishop Gerald O'Hara, who said under seal of secrecy that he was to be transferred to Salford. Did he accept?

Bishop Beck replied in the words of St. John Fisher when Henry VIII offered to promote him out of Rochester: "I would not desert my poor spouse for the richest widow in Christendom."

Archbishop O'Hara reminded Bishop Beck that the proposal came not from a king but from the Holy Father, but he gave him permission to consult a priest before answering.

The priest's advice was this: "If you refuse this and in the future decide to move a priest who does not want to go to another parish, what will you do?"

Bishop Beck accepted.

Odds & Ends

AT a priest's funeral recently, we sat silent in the midst of over 400 other mute priests while a schola did all the singing from the gallery. This has been our experience time and again.

Every priest is a singer, we all know the Requiem and the other more usual chant Masses, we urge participation in the liturgy — yet comes a function in charge of priests with attendance almost exclusively hieratic, and what happens? No one asks us to join in the singing, so we excuse ourselves mentally from the Mass and finish our Office for the day.

May we seriously suggest a

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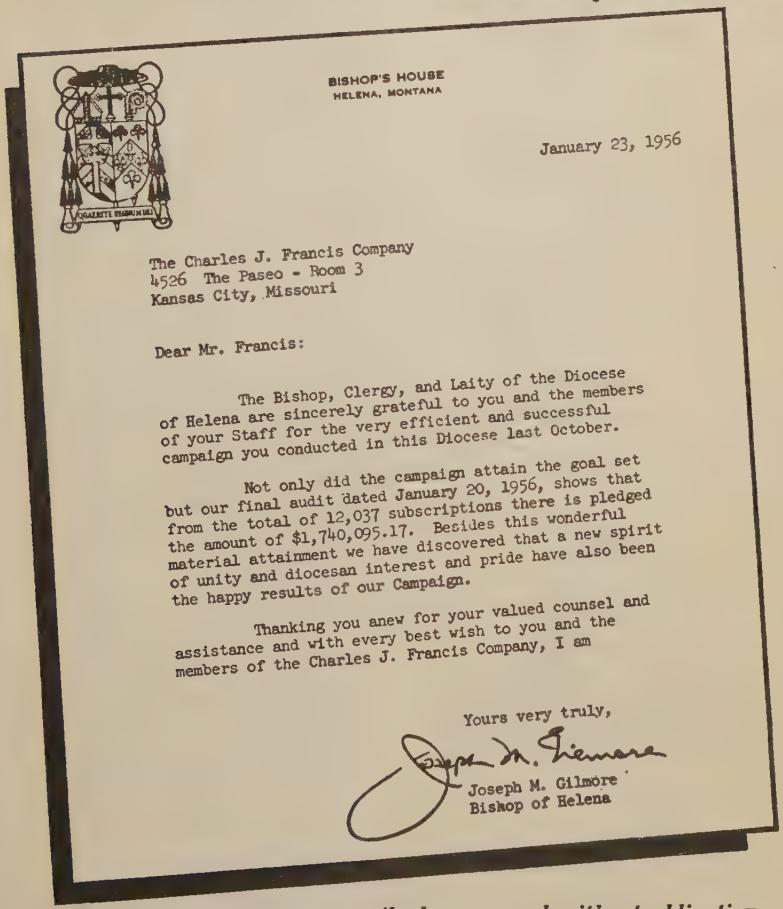

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Thanking you anew for your valued counsel and assistance and with every best wish to you and the members of the Charles J. Francis Company, I am

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change? May we beg at least the privilege of singing "Amen" or "Et cum spiritu tuo"? — or is there perhaps some fear that we might not soften our endings, that we might turn an arsic into a thetic, or vice versa?

* * *

The epistle in the Anniversary Requiem speaks of 12,000 drachmas. A dollar will now get you 30,000 drachmas in Athens. For convenience, everyone just forgets those last three zeroes and refers to it simply as 30 to the dollar. Actually, though, it is 30,000.

* * *

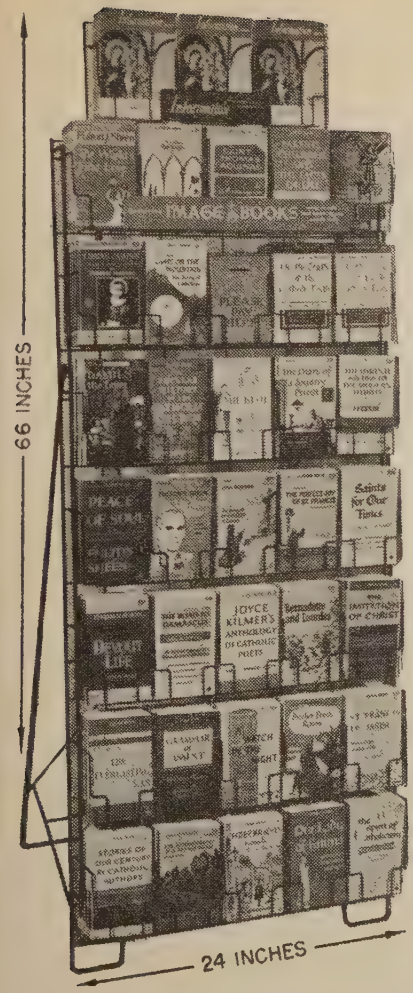
A seminarian tells us he is in touch with a missionary in Ceylon, whose eight churches are so poor that they can't even afford locks on the doors. Nevertheless, lock or no lock, he reserves the Blessed Sacrament in his principal church. But he has asked our friend to scrounge around and try to locate "a good, portable, safe, steel tabernacle."

Hence the young man asks if any reader has a second-hand tabernacle fallen into disuse but still acceptable as "a resting place for the Lord of Tabernacles in a remote little island 12,000 miles away."

Postage and customs would run to an estimated $15, which the seminarian will gladly pay out of his own pocket.

Also, with over 2,000 children under his wing, it appears that this missionary is in constant need of rosaries, pictures—any religious article. He promises one convert in return for every rosary donated!

The priest is Anton Rajakarier, M.A., Pastor, St. Joseph's Church,



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* * *

The editors of THE PRIEST congratulate Father Edgar Schmiedeler, O.S.B., on his completion of 25 years as director of the Family Life Bureau at N.C.W.C. We hope that the years to come, spent with his community at Atchison, Kansas, will allow him time for many more of his helpful pamphlets and articles on marriage and the family.

* * *

Sign on a confessional in Northern Italy: "Communism being a heresy, any member of the Communist Party using this confessional is guilty of grave sacrilege."

* * *

A Polish layman, 54, asks that we help him find a post as organist-choirmaster. He holds a general diploma from the State Conservatory in Warsaw, M.A. in Musicology from the State University in Poznan, made studies in Lwow, studied organ and composition with Vierne in Paris, etc.

Now in Chile, he sees a better future in the United States. (Being anti-Communist, he cannot return to his native land.) But to get here, he must have a notarized contract and "the document of the first preference from Washington" —whatever he means by that. . .

If you're interested, his name is Tadeusz Gorecki and you can reach him at Casilla 3654, Valparaiso, Chile.

The Problem of Modesty

"NUDENESS is not lewdness," says a maxim that used to

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be dragged in, often irrelevantly, to such diversified discussions as those of art, beauty, censorship, pornography, even puritanism. The statement is itself no doubt true—if it be relevant. No one except, possibly, a morbid adolescent, could find anything lewd in a delicate Botticelli or a robust Renoir, or in the celebrated Venus de Milo. But it must be allowed that for some even such nudes may be lewd. The whole question is thus subjective and personal.

Few, we dare say, even think of the Venus as nude; it is simply unique, world-famous, almost commonplace. Botticelli has a distinctive grace that spiritualizes his subjects. Renoir, said Maurice Denis, "had no sense of sin" which means, we presume, that his work was wholesome, ordered, and serene. "Sana, sancta," said Denis in another place. Is *this* judgment subjective? We would not care to deny it—that is the point.

"Purity and impurity," wrote Father Joseph Buckley, S.M., in *Christian Design for Sex* (Fides Publishers, $3.50), "are something absolute. They are right or wrong not with relation to something else but in themselves." But modesty is relative; it is the guardian, the indispensable guardian, of purity.

It was this book, incidentally, which started all this in the first place so we hasten to recommend it as eminently sane and practical as well as thoroughly grounded in thomistic theology. We have never seen a better treatment of the often perplexing problem of modesty, and this treatment merits praise chiefly because it begins with principles not with applications. So many try to begin with applications, a position intrinsic-

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ally contradictory. They thus flounder about hopelessly trying to guess, say, whether slacks for women are immoral or what neckline is acceptable or how high a skirt may go. The whole business becomes more than a little ridiculous only too often. Censors are bogged down in the subjective precisely because they fail to realize first how subjective the whole question is. Father Buckley makes this one of his main points, advisedly.

Varying Standards

Some of the incidents he relates about variations of standards and vagaries of judgment make laughable reading. He tells of American tourists in Europe shocked by nude or near nude statues in churches while Italian nuns thought nothing of pointing out nude statues in museums to their pupils as exquisite works of art. He tells us that Europeans have been scandalized because American seminarians wished to go swimming properly arrayed in bathing trunks in company with lay high school pupils. He cites the criticism Bishop Aubin, S.M., received from another South Pacific island bishop because he permits the native women of his vicariate to attend Mass without any covering on their breasts. The bishop's answer is worth quoting: "Our girls with what little clothing they wear present really a more modest and less suggestive appearance than the women in your islands, who use their 'finery' to attract men." Father Buckley's own conclusion is worth noting: "The more

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Saint Pius X pointed up the need for such a book as this when he wrote that there is need to restore the "sanctity and dignity of the temple." Due to lack of information in past years, there has been common disregard of liturgical prescriptions on church architecture resulting in defective church plans, poor design, tawdry decoration, incorrect furnishing. Father O'Connell's book seeks to remedy this situation not by arguing art and architecture as such, but by making accessible the prescribed rules and directives on art and architecture in the planning of a church.

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one travels around the earth, the less absolute one is inclined to be with regard to the norms of modesty."

Lest we mislead, be it duly noted that Father Buckley is perfectly well aware of the moral standards that govern modesty and the importance of its role. The difference between his scholarly approach and that of some inept attempts of dealing with the question seems to lie in his knowledge of human psychology, his broader backgrounds in experience, and his exact notion of what modesty really is. It is not our purpose to reproduce his treatise but rather to call it to your attention.

Catholic Encyclopedia Continued

THE Catholic Encyclopedia first appeared 43 years ago. Edited by Charles G. Herbermann with such giants as Bishop Shahan, Msgr. Pace, and Father Wynne, S.J., it was published by the Gilmary Society, which in turn suggests the middle name of the great church historian John G. Shea.

The Gilmary Society did not expire in 1913. It still functions, "a non-profit membership corporation, with upwards of 200 members." (Our attorney is unfamiliar with the expression "membership corporation." He suspects it means that no stock was issued.)

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Continued on page 270

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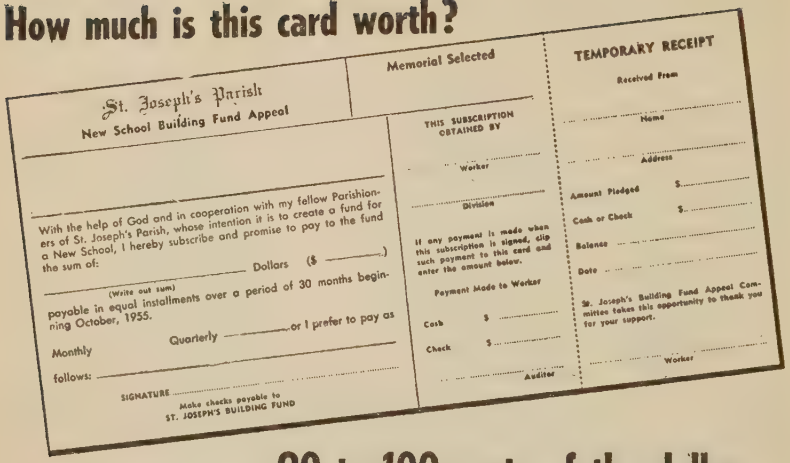

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THE PRIEST MARCH, 1956 VOL. 12, NO. 3

Editorial Comment

For More Vocations

THE problem of vocations is at last beginning to merit proper attention. It would seem to have been a prevalent attitude for many generations that replacements would somehow take care of themselves. "Deus providebit" can indeed be a beautiful expression of confidence in God's Providence, but it can also cloak indifference and neglect or presumption, or an erroneous notion of what a vocation is.

While it would be extraordinary to find a modern priest guilty of believing that a vocation was tantamount to a private revelation, it is perhaps not going too far to insinuate that some of us act that way. In effect, we expect God in some almost tangible way to single out and direct boys to the priesthood.

This is not consonant with a true notion of Providence, for God does not dispense with secondary causes; He utilizes them both in the natural and super-natural order. We are not eliminated by Providence, but included in it. We share in God's Providence, St. Thomas teaches, not only in being governed but in governing: we govern ourselves and others.

The root difficulty has probably been one of unconscious neglect. The average priest may not think about vocations. When he finds that he is unwell or old or confronted by more duties than he can fulfill, he simply asks the Bishop for another curate. Alas, should he discover that the Bishop has no one to send him he becomes acutely aware of the problem. But then it is too late.

The effect of this blind spot in his thinking, however it may be excused, is that dozens of young men of priestly promise have probably passed through his school and even his very sanctuary on the way to worldly careers. Ironically,

somewhere along the line and long ago he has let that curate he now needs slip past him, by not seeing, or foreseeing, the priest in some likely lad.

The rather celebrated decision of the Papal Commission of 1912, approved by St. Pius X, tells us to look for young men who have "a right intention and suitability in those gifts of grace and nature, uprightness of life and sufficiency of learning, which offer a well-founded hope of their fulfilling well and worthily the office and obligations of the priesthood." It is difficult, if not impossible, to believe that there can be an insufficiency of such men. It is much easier to believe that some of us have, for one reason or another, failed to look.

Outstanding Exceptions

Fortunately, there have always been outstanding exceptions to this law of clerical laissez-faire. We were reading recently in *The Patrician* (the official organ of the students of St. Patrick's Seminary, Menlo Park, Calif.) of the seventy-fifth anniversary of St. Paul's Parish in San Francisco. What caught our eye was not the jubilee itself but the more significant fact that almost a hundred priests have come out of the old parish which was rather well known in our own days at St. Patrick's for its representatives among the student body. Among the number, too, are an Archbishop and two Bishops, Archbishop Connolly of Seattle, Bishop Sweeney of Honolulu, and Bishop Donohoe, Auxiliary Bishop of San Francisco.

Only a few months ago in THE PRIEST (Nov., 1955, p. 895) we published an article on vocations by Monsignor Muzik of St. Eulalia's Parish, Maywood, Illinois. This priest has thirty parish boys in the seminary at the present time.

One of our best known vocation promoters, Father Godfrey Poage, C.P., furnishes some other instances in *For More Vocations* (Bruce Publishing Co., Milwaukee, $3.50). Monsignor Harold Collins of St. Cecelia's Parish, San Francisco, has twenty-four boys studying for the diocesan priesthood, eleven for the religious priesthood, three for the brotherhood and twenty-two for the sisterhood. Monsignor E. G. Graham of the Cathedral Parish, Omaha, has nineteen boys studying for the diocesan priesthood, sixteen preparing for religious orders, and nineteen girls in the convent. There are no doubt others, whose achievements we only wish we could record here.

We can be sure that the story behind each one is essentially the same. First there comes an awareness of the need as the mere occasion; then zeal, the

power of example, patience and understanding, as the causes. Often times it is all quite simple, amazingly so.

Some Examples

Bishop McDonnell of Wheeling tells this story: "I was preparing to go to medical school when a priest said to me, 'Tom, have you thought seriously of the priesthood? If not, wait awhile and pray to see if you have a vocation.' I followed his advice, and, thank God, I ended up in a seminary. But I doubt if I would be a priest today, if it hadn't been put directly to me."

Father James Keller's vocation followed the same pattern: "I owe my interest in the priesthood to a priest in St. Francis de Sales parish in Oakland, California, who came into my Sunday school class when I was six years old. Although that was forty-eight years ago, I can still see him standing before us children and making a very brief remark to me: 'You may be a priest some day. You may do some good for the world'."

To take an example from the religious life, Sister Madeleva, one of our best known poets, had much the same experience. One of her teachers at St. Mary's college (where she is now president) commented to her one day: "If you thought you might be a sister, I suppose you would be indignant." On the contrary her reply was: "No, I would be the happiest girl in the world. But I know I could never be a nun. I would do anything God wanted me to do, if I only knew what it was." "That is all one needs for a vocation," the teacher replied. This was the turning point in Sister Madeleva's life.

But it is well for us to remember at this point that the promotion of vocations is not a work of supererogation which one may follow as a fad or hobby, if so inclined or so gifted. True that some excel, and that, in the very nature of things, others may not do as well; but the obligation lies on all of us. Canon 1353 reads as follows: "All priests, especially pastors, shall see that boys who show signs of an ecclesiastical vocation, are carefully preserved from the contamination of the world. They shall train such youths in piety, give them elementary instruction in the study of letters, and foster in them the seed of the divine vocation."

"Ex Officio"

We are all of us, ex officio, vocation directors; only some of us are perhaps too willing to let a diocesan director be held responsible for this work, as if any diocesan director can make any headway without active cooperation at the parish level. The local priest does the spade work, provides the impetus,

implants the idea. The vocational director, as we remarked once before, alone and unaided, is a general without an army or a Bishop without a clergy. To go further, given a dozen active zealous and prudent pastors in a diocese, the vocation director finds his own work largely organizational and executive.

We imagine that the experience of our readers will bear this out; at least the experience of our older readers who never heard of a diocesan director till recent years. Most of us in our secret shrine venerate the memory of some priest, pastor or curate, who gave us our own start along the road to the altar. To us in his own person he embodied a great ideal and stood for a noble way of life. We wanted basically to be like him, even before we knew all that might imply. His interest in us, his sympathy, his leadership, his availability, in themselves, constituted a *Veni, sequere me*. He had only to make the suggestion or even raise the question of the seminary. We had been prepared in advance.

In a timely warning, Father Poage has this to say: "Too long has there been a 'hands-off' attitude among certain priests and religious! These individuals have been pleased enough when aspirants came to them, but they themselves did nothing to promote vocations." Perhaps this defect is born of carelessness or is the result of a defeatist attitude after a failure or two. Some others seem to be afraid, points out Father Poage, of interfering or meddling. He cites the case (certainly an odd one, theologically) of a priest who quoted the sonorous passage from the Epistle to the Hebrews, "No one takes this honor to himself, but he that is called by God, as Aaron was." The argument, which would have startled the impetuous St. Paul, is answered by St. Thomas in several places, for instance: "Those who induce others to enter Religion not only do not sin, but they merit a very great reward." Those priests of bygone days, enshrined in our own pantheons, we feel, do indeed merit a very great reward. We leave them to God's goodness; but we do not fail to remember them at God's altar.

Place Of Technique

Lest we overplay the person, it is wise as well to stress the technique. Father Poage's volume, *For More Vocations,* is chiefly a technical manual. The author of the earlier successful *Recruiting for Christ* provides a sequel to it in this present volume. Here, however, the emphasis is on the *how*. Though Father Poage modestly disclaims credit for much of the material, this is really one of his chief merits: that he has assiduously read almost everything available; that he has in-

terviewed Bishops and priests, religious superiors, modern young men and women, and "kept my eyes and ears open and laid hold of their wisdom." In one easily-read compendious volume, all that is gathered together and made accessible.

The value of technique, of organization and plan, its superiority over wishful thinking or even unimplemented prayer, is nicely illustrated by a story. A certain Mother Superior once pleaded most insistently with Father Poage that he help them get vocations. "But what are you doing about the matter?" Father Poage asked. "We are praying very hard for vocations. We just completed one novena and are starting another!" she replied. Father Poage, least of all, was of a mind to deny the importance of prayer. He asked, however, the practical question: "What are you *doing* in a promotional line?" As it turned out, the Superior had no one at all assigned to the work of promotion; had done no advertising in behalf of her order. Once the importance of technique was brought to her attention she lost no time in appointing two recruiters who were released from all other duties; she spared no expense on vocational literature and on advertising in the Catholic press. The following year the community took in forty-two postulants!

For More Vocations, in a word, will prove both interesting and instructive. We wish for it a widespread circulation, for it cannot fail to help the cause. It embodies the experiences of many experts on such closely related matters as how to stimulate interest, how to handle special groups (grammar grades, Catholic and public high school students), how to interview and judge prospects, to overcome parental opposition, to set up vocational clubs and programs. —G.J.G.

Protestant Theologian And Rosary

Protestant churches should adopt the Rosary for use in prayer, Dr. James A. Beebe, president of Alleghany College (U.S.A.) and formerly dean of the school of theology at Boston University, suggested in an address at New York.

"Protestants are being continually urged," he said, "but seldom told how to pray, with the result that the mind is permitted to wander, resulting in reverie rather than meditation. By using the rosary we would have definite symbols from which visual pictures could be taken, holding the mind to the meditation at hand."—**The Redemptorist Record.**

Holy Week Preview

Walter J. Schmitz, S.S. *"Ordo instauratus"*

SINCE word first came out last November about the Holy Week changes, the parish clergy have been wondering what differences there would be over previous years. Our purpose here is to summarize and present with all possible succinctness the restored Holy Week Ordo.

Palm Sunday is now referred to as the Second Sunday of Passiontide. Heretofore the ceremonies of the day have had a note of great solemnity, almost of sadness. As the ceremonies were conducted in the past, we have — so to speak — "played down" the idea of Christ's triumphal entry into Jerusalem.

The new instructions urge all parishes to conduct the various ceremonies in a solemn manner with deacon and subdeacon, and where that is not feasible, at least with a High Mass and all attendant solemnity. On Palm Sunday we now see the celebrant vested in red cope, and his deacon and subdeacon with dalmatic and tunic of the same color, blessing the palms in the center of the sanctuary and facing the people. Red signifies immortality, the victory of life over death.

The people too enter more into the Palm Sunday ceremonies. They may hold an olive or palm branch or the branch of another tree (in England it is the pussy-willow) during the blessing of the palms. Having blessed the palms on the table before him, the priest goes either to the Communion rail or down the aisles, blessing the branches held by the people. The prayers of this ceremony have been shortened to impress the laity and prevent the celebrant from rushing to beat a time limit. Beautiful antiphons, hymns, and psalms have been indicated for singing by the choir during this blessing and the subsequent procession.

The Procession

Once the palms have been distributed to those not bringing their own, the procession starts. This is not limited to the clergy and altar boys, but the faithful may likewise participate. Where possible, it is recommended that the procession move outside and around the church. Weather and time will not always permit this, so it may be confined to the interior of the church. During the procession the choir sings the refrain, "Glory, praise, and honor to Thee, O Christ, our King and Redeemer, to Whom the innocent children sang their fervent Hosanna." This is repeated after each verse of the hymn. To further show their joyous spirit, the rubrics suggest that, if there is time, the

faithful should join in the singing of the hymn, Christus vincit.

When the procession is ended, the celebrant approaches the altar and chants a prayer begging Christ in whose honor these palms have been blessed to keep the faithful from the iniquity of the evil spirit.

Celebrant, deacon, and subdeacon now go to the sedilia where they put on the violet vestments. The rubrics mention specifically that dalmatic and tunic are to be worn, doing away with folded chasubles for the deacon and subdeacon. Likewise, the rubrics direct that the celebrant in the solemn services of Holy Week does not recite or sing the portions read or sung by a lector, subdeacon or deacon.

The Mass proceeds as usual and, if Passion singers are available, the Passion is sung. Otherwise, it is recited by the celebrant. The Passion for Palm Sunday and the days following is shortened by 30 verses to include only the actual account of the passion and death of Our Lord.

Monday, Tuesday, and Wednesday follow the usual pattern except that the Passion has been shortened. The Tenebrae service is no longer possible in the evening, except on Wednesday night and then only in the Cathedral. This is explained by the fact that the sacred oils are consecrated in the Cathedral at a special Mass on the following morning. Matins and Lauds may be said on Thursday, Friday, and Saturday mornings in parish churches but for us in this country, that would be highly impractical.

Holy Thursday

Holy Thursday is not too different. There is to be no morning service at any church except the Cathedral, where the oils are blessed. The Bishop may bless the oils and binate in order to pontificate at the evening Mass.

Mass on Holy Thursday must be celebrated between the hours of five and eight in the evening. The rubrics do not call for many changes in the Mass. Hosts to be consumed on this day and on Good Friday must be consecrated at this Mass. We are instructed to watch carefully the supply of Sacred Particles on hand and consume all except what is necessary for the dying.

One Mass is permitted in each church. However, since the decree places great emphasis on the fact that every opportunity should be given to the faithful for confession and Holy Communion, the Church permits the Ordinary to grant permission for one or two additional Masses, which must be low Masses. These additional low Masses must take place between the hours of five and eight p.m. and must not interfere with or detract from the

principal Mass. The Ordinary may grant permission for one low Mass to be celebrated in semi-public oratories (e.g., convent chapel) but here, too, it must be restricted to the evening hours, five to eight p.m.

Holy Communion is not to be distributed in the morning hours, but only at the Mass proper in the evening and immediately after Mass. As on other days, we must instruct the faithful carefully and strictly about the Eucharistic legislation which permits the reception of Holy Communion three hours after solids have been taken and one hour after liquids, water excepted.

One very noticeable change is called to our attention. The custom of consecrating a second large host to be placed in the empty chalice and later covered and tied with a white silk veil and ribbon is eliminated, since the service the following day is only a Communion service. We are warned that a sufficient supply of hosts must be consecrated on Thursday to take care of the parish needs not only for Thursday but also for Good Friday. The tabernacle is to be completely empty when the Mass begins on Holy Thursday.

At The Communion

The Confiteor, Misereatur and Indulgentiam are omitted immediately before Holy Communion. This strikes us strangely at first, but not so when we take note of the other omissions. The Pax and the first Communion prayer are omitted and the ending of the third Agnus Dei is changed to read, "miserere nobis." This change of the Agnus Dei goes back to the Middle Ages and has been the custom even at the present time at St. John's Lateran.

The mandatum or washing of the feet can now be a part of the Holy Thursday ceremony. The mandatum has always signified the great act of charity and love. It is very simple and can be conducted where it seems advisable. The ceremony consists in the celebrant washing and drying the right foot of twelve men chosen for this purpose, with the recitation of appropriate prayers.

While the Gloria of the Mass is intoned the bells ring and the full organ is played. There is no Credo but, oddly, in a Mass with a Gloria the celebrant is nevertheless instructed to sing Benedicamus Domino. The placeat is recited, the last gospel is omitted, and immediately after the blessing the celebrant readies himself with the white cope and things are arranged for the procession to the Repository.

The ciborium is carried in solemn procession as in past years. A deacon or another priest will bring the additional ciboria to the Repository. In the event that the Repository is not large enough, the extra ciboria shall be placed in a

temporary tabernacle set in the sacristy or some other suitable place.

Adoration commences after the Mass and continues through the night or at least until midnight, to be resumed the following morning and continue until the hour of the Communion service.

Good Friday

Good Friday's ceremonies are decidedly different. Nothing occurs this day until the "Liturgical Service" or Communion service. This should take place around three in the afternoon but no later than six. The decree permits us to harmonize the extra-liturgical services, such as the Tre Ore, with the regulations of the restored Holy Week Ordo, keeping in mind, however, that the new do not become secondary to what has been customary for years.

The Good Friday ceremony is very impressive. The celebrant with his deacon and subdeacon enters the sanctuary, all in albs but wearing no other vestments. After a short prostration they arise and from the sedilia listen to the singing of the Passion, or in the absence of such singers, the celebrant reads the Passion himself. After this, he puts on a black cope while the deacon and subdeacon vest in their black dalmatic and tunic.

From the Ordo Hebdomadae Sanctae (New Holy Week Ceremonial) at the altar, the celebrant sings the prayers for the Church, the Pope, Conversion of the Jews, Pagans and others, which are the same as those according to the old regulations. When he is finished, the black vestments are removed except for the stoles worn by the deacon and the celebrant.

The deacon goes to the sacristy and returns in solemn procession to the sanctuary preceded by two acolytes and flanked on either side by two other acolytes carrying lighted candles. The deacon carries a large veiled crucifix. The instructions direct that the crucifix be large enough to be seen by all the faithful in the church. Certainly this cross should be three to five feet in length.

They are met at the foot of the altar by the celebrant and subdeacon. The procession then moves slowly to the epistle side of the altar and all remain standing on the floor for the first part of the unveiling. This ceremony is the same as in previous years. After the third stop in the center of the altar on the predella and the complete unveiling, the celebrant gives the cross to the two acolytes. They in turn hold each arm of the cross, with the foot of the cross resting on the predella and facing the congregation. The two acolytes with lighted candles kneel on the top step and face the cross.

The celebrant and other priests come and adore the cross. Where it is convenient the priests remove their shoes for this ceremony. They genuflect singly three times and then kiss the feet of the Crucified.

Adoration By The People

When the clergy and servers have finished the adoration, the four acolytes proceed with the cross to the communion railing where the laity come to adore the cross. They genuflect on one knee and then kiss the feet of the corpus. In order not to delay this ceremony too long, it is suggested for large parishes that other acolytes with additional crosses be stationed at the extreme ends of the communion rail or at the side altars. During the adoration period, the celebrant is at the sedilia reading the Improperia which the choir is singing.

After all have adored, the acolytes place the cross on the altar, raised sufficiently high so that it can be easily seen by all the faithful. The celebrant, deacon, and subdeacon then put on violet vestments, chasuble, dalmatic, and tunic. The celebrant and subdeacon remain at the sedilia while the deacon receives the white humeral veil and goes in a small procession to the Repository to return the ciboria to the main altar. The celebrant and subdeacon meet the deacon at the altar and having adored the Blessed Sacrament, they begin the final part of the ceremony — the Communion service.

The celebrant recites reverently and in solemn tone the "Oremus, praeceptis salutarimus moniti" immediately before the Pater Noster. Then all, clergy and faithful alike, join the celebrant in the solemn recitation of the Pater Noster in Latin. The celebrant recites the Libera and the Perceptio Corporis of the three Communion prayers. Then, he recites the Domine non sum dignus and, taking one of the small consecrated particles, signs himself with It and says, Corpus Domini nostri Jesu Christi, etc. The Confiteor, Miserateur, and Indulgentiam are then recited and Holy Communion is distributed to the faithful. Assisting priests wear surplices and purple stoles and bring the ciboria from the Repository or from the auxiliary tabernacle.

After all have received the Eucharist, the celebrant pours all the remaining particles into one ciborium, which is placed in the tabernacle until after the service and before the stripping of the altar. At that time the Blessed Sacrament is taken to a nearby convent chapel or to the additional tabernacle arranged for Holy Thursday, probably in the sacristy. He purifies his fingers in the ablution cup provided and proceeds with three additional prayers to be sung in the ferial tone. All in church respond Amen to these. After the Blessed Sacra-

ment has been removed, the altar is stripped of the one altar cloth, missal stand, and candles that were used for the services, and the Good Friday ceremony is over.

The Easter Vigil

The churches remain empty from the conclusion of the Communion service until the Easter vigil service which begins about 10:30 on Saturday night. This is the approximate hour so that the Mass will begin about midnight. Saturday morning services are forbidden. If for pastoral reasons the hour is inconvenient, the Ordinary may give permission for the vigil service to commence earlier, around 7:30 or 8:00 o'clock on Saturday night. It is very much like the vigil service of the last few years with the exception of a few changes. On Saturday as on all other days of Holy Week, the parts that are said or sung by lector, subdeacon or deacon are not to be repeated by the celebrant.

The ceremony begins in the vestibule of the church with the usual blessing of the fire, grains of incense, wax nails, and paschal candle. As the procession enters the church, three stops are made at which time the Lumen Christi is sung by the deacon. Instead of lighting the triple wax candle as formerly (it is no longer used), the candles held by the celebrant, subdeacon, clergy and servers are all lighted after the three pauses. The celebrant and subdeacon go to the sedilia upon arrival in the sanctuary, while the deacon places the paschal candle which he has carried in the procession, in a candle holder near the center of the sanctuary.

The Exsultet And The Prophecies

Then the deacon sings the Exsultet, after which the prophecies or lessons are read by lectors. These have been reduced from twelve to four. After each one of the lessons the celebrant sings an oration, not from the altar but from the sedilia. This is followed by the chanting of the Litany of the Saints. The celebrant, deacon, and subdeacon kneel in front of the sedilia. This ceremony is interrupted in churches where the baptismal water must be blessed. This ceremony takes place in the sanctuary on the gospel side. The ceremony, while very impressive, goes into some detail, all of which is indicated in the Ordo Hebdomadae Sanctae. If there are any to be baptized, they approach the sanctuary at this time to receive the sacrament. The Instructions permit all of the ceremonies of baptism to be administered earlier in the day up to the actual pouring of the water.

After the baptism, during which the celebrant wears the white stole and cope, he changes back to the violet stole and cope and proceeds to the bap-

tistry. In this procession, the deacon carries the container of baptismal water. Upon arrival at the baptistry, the celebrant blesses the font and the baptismal water is poured into it. The procession returns to the sanctuary and the ministers of the ceremony remove their violet vestments and put on the white at the sedilia.

From a lectern on the predella or from the pulpit, the celebrant now reads aloud the allocution or instructions and the baptismal promises. All of this is done in the vernacular, after which the celebrant sprinkles the congregation with the water blessed shortly before in the ceremony.

The Litany resumes at the Propitius esto and the celebrant, deacon, and subdeacon go to the sacristy to make ready for the Easter Mass. During their absence from the sanctuary, the paschal candle is placed in its proper holder on the Gospel side and the altar is made ready and properly decorated for the Mass. As the chanters recite Agnus Dei, of the Litany the procession enters from the sacristy. They arrive at the altar for the Kyrie eleison.

The Mass then proceeds the same as in previous years. After the distribution of Holy Communion, Lauds is sung, which ceremony resembles greatly the Vespers of the old order. After the post-communion prayer, the blessing is given but there is no last Gospel. The celebrant with his deacon, subdeacon, and minor officers proceed to the sacristy at the conclusion of the ceremony.

Thus we get a "bird's eye view" of the Holy Week services as they will unfold themselves for the first time this year. We say a "bird's eye view," because it is impossible to give all the details. But we wanted our fellow-priests to have a quick glance at a ceremony that might seem frightening at first but which will have a lasting impression upon clergy and faithful alike if it is well rehearsed and carried out.

Kosmos

New York has more people of foreign birth than many a population-center in the land of their birth: more Irish, for example, (500,000) than Dublin; more Jews (2,000,000) than Palestine; almost as many Italians (1,095,000) as Rome. In addition, it has 412,000 Poles; 57,000 Czechs; 54,000 Norwegians; 53,000 Greeks; 500,000 Negroes and 250,000 Puerto Ricans.— **Ave Maria.**

Pope Pius XII–'Defensor Civitatis'

Eighty years old this month — *John J. Capuano*

THERE is a square in Rome, Italy, entitled "Pio XII, Defensor Civitatis." This square was so named after the bombardment of Rome by the Allies on June 19, 1943. Just as soon as the Holy Father realized that the section of Rome around St. Lawrence Outside the Walls had been bombed, he had himself driven to the spot immediately. He personally wanted to be among his afflicted children. A picture, published in a newspaper that evening, shows him with outstretched arms, pleading for the mercy of God upon those who had perpetrated this awful crime, as well as upon the dead and wounded.

By rushing to the scene of bombardment, perhaps without realizing it, Pope Pius XII linked himself forever with some of the immortal actions of preceding popes. I am especially thinking of the action of Pope St. Leo I in 452 when he personally met Attila, the leader of the Huns, outside Rome and stopped him from scourging the eternal city.

The Romans were stunned at the actions of the Allies bombarding Rome; but they were at the same time ineffably consoled to know that their Common Father, the Pope, was personally beside them in the unbelievable disaster. To show their gratitude to him, they changed the name of one of their squares to "Pio XII, Defensor Civitatis." Many centuries before, the great Pope Gregory VII had been known as the Defensor Urbis. But the word "civitatis" is more comprehensive than "urbis," showing that Pope Pius XII was defending not only Rome itself, but also all it signified in the world.

To fully appreciate the gesture of the Holy Father in rushing to the scene on June 19, 1943, it is necessary to recall a bit of history. At the beginning of the last war, Italy had allied herself with Germany and hence against England. As the war progressed, it was obvious to most of the Italians that Mussolini had made a mistake. They wanted to extricate themselves from the alliance with Germany and join England and especially the United States which had just entered the war. However, this was not to be easily done. In fact, it cost Italy many lives and the destruction of much of her mainland and property.

In the meantime the Holy Father continued his sedulous work of trying to bring peace among the warring nations. He sent a letter to the governments of London and Paris, especially pleading with them to declare Rome an open city. The French

Government replied favorably but the English did not so much as send a reply.

By now the Allies had invaded Northern Africa and threatened to invade Sicily. This made the Holy Father all the more apprehensive, because he knew that from Sicily the war would pass to the mainland and eventually to Rome. Now, Rome must be spared. It did not belong to the English or to the Americans or to the Germans or to the Italians. It belonged to all the people of all the world. It must be declared an open city, it must not be "ne difesa ne attaccata," to use his own words, "neither defended nor attacked."

He wrote more letters, more appeals. Some were answered; some were not, but none of the answers were definite; all were evasive. And the war raged on. The Allies actually did invade Sicily, and within a few months had penetrated Sicily from the south, through the center, and up towards the north, taking Palermo. At the same time, they moved east, taking first the city of Syracuse, then Catania, and finally Messina. The Germans were forced into another Dunkirk, and moved the best way they could in boats to the mainland. The English and the Americans followed, just as the Holy Father had feared. This placed Rome in more imminent danger. And the worst happened on June 19, 1943. The Allies bombarded that section of Rome in and around the famed Basilica of St. Lawrence Outside the Walls. This was followed by another bombardment on August 13th. All the time the war continued. Salerno and Naples were nearly wiped off the face of the earth. Our boys will never forget the inferno of these battles. But the worst crime was still a few months off: Cassino.

Monte Cassino Bombarded

This crime took place on February 14, 1944. No one ever thought such a thing could happen. Near the city of Cassino is a mountain. It is called Monte Cassino. It rises about 1500 feet above sea level. On top of it, in 529, St. Benedict built an Abbey. It had become famous and was truly one of the outstanding shrines of the Catholic Church throughout the world. It was a hallowed spot, enshrined in the hearts of millions. The only ones who had dared desecrate it through the centuries were the Longobards in 581 and the Saracens in 883, who destroyed the then existing Abbies. These disasters helped to make the Abbey all the more famous. Each time the Benedictines reconstructed it. But no civilized nation ever dared touch it. However, we Americans, hoodwinked by the English, did just that. We performed the unpardonable crime of bombarding and destroying the celebrated Abbey on February 14, 1944.

No one felt this blow more

keenly than the Holy Father. He sent letters of protest to Washington and to London. We Americans were inclined to desist from any further blows. But the English replied by bombarding the Abbey again a few weeks later. This made the Holy Father very apprehensive for the destiny of Rome. It had been itself bombarded twice in June and August; and if the Allies had had the gall to bombard such a hallowed spot as Monte Cassino, surely they would not hesitate to desecrate the soil of Rome.

He continued to send letters, to make warm appeals, and began to send letters to the Bishops throughout the world, asking them to have the faithful use their moral force upon the leaders of nations. All the time he never relinquished the most powerful weapon in the hands of a Pope and of Catholics in general—prayer. The Holy Father and Catholics, as well as some non-Catholics who loved the eternal city, stormed heaven for help. God came to the rescue, as He always does.

Not A Single Shot

On the day when the Germans had indicated that they would fight a battle in and around Rome to protect it, and the English had manifested their aim to take it, an amazing thing happened. The Germans left Rome and the Allies entered without one single shot being fired. As the last German Catholic soldier knelt in St. Peter's to thank God that he did not have to fire a shot in the Eternal City, the first English and American Catholic soldiers had arrived to kneel in St. Peter's to thank God that Rome had been spared. It was a glorious moment. A sort of a miracle. Pope Pius XII had saved Rome!

Glamor Girl

China's favorite movie star is Miss Theresa Li Li-hwa. From a family of actors, she began her formal training at the age of thirteen in the drama school in Peking. At seventeen she made such a hit on the stage in Shanghai that most of her acting since has been before cameras. Recently in Hong Kong she formed her own movie company, the Li-hwa Motion Picture Company and is now preparing to produce the Chinese epic, Meng Chiang Nu, the Tragedy of the Building of the Great Wall. Long months of research had to be carried out on the customs, fashions and historical settings of that era of Chinese history. Miss Li, a model for all her co-workers, is a fervent Catholic and attends Mass and receives the sacraments regularly at St. Theresa's Church in Kowloon, Hong Kong.—**Mission Digest.**

Mr. Frank Sheed, S.T.D.

Martin Stevens — *Everyman's theologian*

IT couldn't happen to a nicer guy.

Sometime next month Frank Sheed, co-founder, president and husband-half of the publishing house of Sheed and Ward will receive, *honoris causa,* a doctorate of Sacred Theology especially authorized by the Sacred Congregation of Seminaries and Universities in Rome. The doctorate is to be conferred at the University of Lille, selected by the Sacred Congregation because it is the successor to the University of Douai, which was so long and closely associated with the Church in (not *of*) England.

It is a highly unique honor. There appears to be no precedent in modern times, if at all in history, for a Roman Congregation conferring a doctorate of theology on a layman.

The honor poses just one small problem which worries his staff more than it does Mr. Sheed who welcomes problems, especially theological ones, with good humor and enormous zest. The problem is the four-pointed biretta which his new degree entitles Mr. Sheed to wear.

"But what will he wear it *with?*" muses his staff. A neat pin-stripe? A sturdy British tweed? Tails perhaps? Academic robes might be more suitable, but a bit unwieldy on the subway. One bright thought from the shipping department was that, instead of wearing the biretta, Mr. Sheed might suspend it from the ceiling, in Red Hat fashion, above his desk.

My guess is that Mr. Sheed, while graciously acknowledging the right to wear the biretta, will not lay out so much as a shilling to buy one. And if his publicity department decides that the doctorate belongs on the office wall in a handsome frame, I suspect they will have to rummage for it in his bottom bureau drawer. For the man's humility is as shining as his personal charm, and as rarely come by as his towering intellect.

Mr. Sheed himself would be first to tell you that his doctorate is not being awarded him because he is one of the world's leading theologians. The official description on it reads: *"eruditissimus scriptor et largissimus biblipola."* It may be the Sacred Congregation's way of acknowledging the tremendous amount of good Mr. Sheed has done *with* theology, in his role of author and publisher. But of course such an achievement is not possible without a considerable knowledge of theology—and that Mr. Sheed has, biretta or not.

Where did he get it? If you asked him and he answered "on the street corner," he wouldn't be joking. He has had no formal training in theology, though his

reading on the subject has been monumental. But he has sharpened his theological knowledge by thirty years of street corner debating, mostly with the Catholic Evidence Guild in London (which he later introduced to New York), a group which teaches unwatered theology to the man in the street with remarkable success.

The Catholic Evidence Guild

Mr. Sheed was born in Sydney, Australia, in 1897, and received his B.A. and LL.B. from the University of Sydney. He went to England shortly after World War I, and joined the Catholic Evidence Guild at Westminster. There was a pretty, peppery wisp of a girl speaking from the same C.E.G. platform in Hyde Park—Maisie Ward, daughter of Wilfred Ward, who was also a pioneer speaker for the Guild. Their marriage in 1926 led to the founding of one of the world's foremost publishing houses specializing in Catholic books.

Mr. Sheed was quickly recognized as the obvious leader of the C.E.G., and was elected master of the Westminster Guild, a post to which he was frequently re-elected through the years. He drew huge crowds, and showed a remarkable flair for teaching others the essentials of Catholic doctrine and the art of standing on their own feet and explaining these essentials from the platform.

"The hardest people the Guild comes up against are born orators," he says of his training classes. "What we want is sense. That's all we ask. If people have sense, we will teach them to talk sense."

He has a nice point: when you talk theology you talk sense. Nothing makes better sense. Mr. Sheed knows that it takes only common sense to learn how to talk divine sense, because the one is a reflection of the other.

Although his writing and publishing have won a far wider audience for Catholic truth than the crowds who listen to him, it seems to me that "speaker" might well be added to the "writer" and "publisher" on the forthcoming doctorate.

Certainly nothing tests one's knowledge as much as speaking on street corners and having to give trigger-quick answers to questions—especially when the answers must be not only fast but right. When Mr. Sheed didn't know the answers, he would go to theologians to find out, as well as digging into the books. He is at home in five languages, by the way—English, French, German, Latin and Greek. This, plus a phenomenal memory, taught him his theology.

Perhaps his biggest help has been a remarkable reading speed. Mr. Sheed's "cruising rate" is 900 words a minute. That's on text-book or source material, and with full compre-

hension—not skipping or scanning, and not breezing through fiction. The average college graduate has a reading speed of 225 to 250 words a minute on similar material—and with the help of special reading-training classes (such as are given at New York University Reading Institute) manages to up his speed to 450 to 500 words a minute. Want to test yourself? Have someone time you on a moderately difficult text that is unfamiliar to you. Mark off how much you read in sixty seconds. Don't try merely to repeat parts of it—a "play-back" tests only memory, and not comprehension. Instead, try to summarize in one or two sentences what the author has said. Then try to give the meaning of the whole passage, and see if you can answer inference questions on it. There's no particular advantage to fast reading *per se,* but being able to read at a good clip—and understand and retain what you read—is the way to get a lot of reading done when your time is limited.

Being Heckled Hones the Mind

If speaking on street corners tests one's knowledge, heckling on street corners steels and sharpens it. Our good pastors don't know what they're missing. Imagine, if you can, a free-for-all during sermon time at Sunday Mass. Suppose the people were given permission, even encouraged, to talk up and talk back. Suppose they were allowed to throw things at will—and everything from Missals to lipsticks came flying toward the pulpit from the pews. If regulations should some day be lightened sufficiently to allow such a situation, Mr. Sheed has a tip for you:

"I had a tomato thrown once," he says, "but I've always found that if you stand still, the things miss you. The average heckler can't throw straight."

Despite their poor pitching average, many of his hecklers have finished up in the fold—atheists have become converts, and some of them have become priests.

The best way to learn public speaking is on street corners, Mr. Sheed claims, because your audience isn't captive — you have to win it. Often, in the early days, he would start with an audience of one or two and watch it shrink.

"That's the worst," he says. "You feel like such a fool. A little girl once watched me for a while and then said, 'Mister, who are you talking to?' "

Listening to Mr. Sheed, whether on a street corner or in a lecture hall, is an exciting experience. The excitement is sparked by Mr. Sheed's way of sharing profound theological concepts with his audience. He does this in a curious way—not by a process of simplification or of watering down, but by seeming to open a door upon them

and inviting the audience to look through. They do, and though some understand more than others, all glimpse the glory and have their spiritual appetites whetted for more.

Intellectually exciting as it is to hear him, it is comfortable and relaxing physically, because he is comfortable and relaxed. His coat rumpled, hands in pockets and eyes twinkling, he strides about the platform unencumbered by four and five-syllable words. No oratorical tricks, no profundity for the sake of being profound. He's everyman's theologian, and every man enjoys what he has to say. Many of them would be as shocked at the depths of his learning as was the simple soul who once peeked over his shoulder at a C.E.G. training class and discovered him taking rapid notes—in Latin!

He loves debating and is a master at it. But he is a merciful master—a virtue he demonstrated at a memorable debate I once heard. His opponent had an illustrious name which he no doubt thought would take the place of preparation. The illustrious name spoke first, making it embarrassingly evident to the audience that he had nothing to say, and to Mr. Sheed that there was nothing to combat, no "matter" to make the debate valid. When Mr. Sheed's turn came, he jumped up as if meeting a great challenge, and proceeded to make the matter—by reading provocative meanings and implications into his opponent's slight remarks. His opponent had the pleased expression of a boy asking, "Did *I* say that?" It was the most fabulous one-man debate in history, and both men left the platform in a cloud of glory, thanks to Mr. Sheed's generosity—because the cloud was strictly his.

Mr. Sheed likes to answer questions, so he much prefers talking to writing. But he has done a great deal of writing, including several important books on theology and other subjects. In addition, Sheed and Ward have through the years published the best of Catholic thinking by such writers as Hilaire Belloc, who was the firm's first literary adviser, G. K. Chesterton (Maisie Ward's biography of him is a classic), Christopher Dawson, Ronald Knox, C. C. Martindale and countless others. Sheed and Ward's introduction to the English-speaking world of such Continental writers as Romano Guardini, Karl Adam, Jacques Maritain, and Etienne Gilson, was in large measure responsible for the firm's spanning the ocean and establishing a New York branch seven years after its founding in London.

Father John J. Hartigan—now Msgr. Hartigan, pastor of St. John's Church in White Plains, New York—sparked their move to this country. He

had met Mr. Sheed when he was here on a lecture tour, and had little trouble convincing him that the young publishing firm would find it worthwhile, both for its apostolate and its business, to strike good Catholic roots in the New World. The New York branch opened in 1933 and produced as its first book in America *Christendom in Dublin,* Chesterton's report on the Eucharistic Congress that had been held in Dublin the year before. Other publishers in this country had bought the rights to some of the Sheed and Ward books, but most of them were courteous enough to sell the rights back again, so that the firm was able to include about a hundred books on its first American list.

Perhaps Mr. Sheed's own best-known book is *Theology and Sanity,* which has won international acclaim and which is being used as a text-book in over forty colleges in this country.

Oddly enough, the only man who won a similar reputation for a book in England was William George Ward, the grandfather of Mr. Sheed's wife, Maisie Ward. A champion of Newman in the Tractarian Movement (he preceded the future Cardinal into the Church by one month), he was deprived of his university degree after the appearance of his celebrated book *The Ideal of a Christian Church.* Those who were not interested in such an ideal, or such a church—and there were many—called him "Ideal" Ward. However, though a layman, he was appointed Professor of Moral Philosophy at St. Edmund's College (the Westminster seminary), and later Professor of Moral Theology.

Mr. Sheed's *Nullity of Marriage* has become a standard work on the subject. He has also written *A Map of Life, Society and Sanity,* and *Communism and Man*—the last being a theological analysis of the Communist heresy. He has done numerous translations, including the only translation of *The Confessions of St. Augustine* into modern English.

The nice thing about Mr. Sheed is that you can talk to him from wherever you are, without straining. If you yourself are an eminent theologian, you don't have to talk down. And if you are a man-in-the-street, you won't find him talking down to you.

An example is the man I know who said to me last week,

"I see by the paper that they're making this Frank Sheed a doctor—some scared congregation in Rome is doing it."

If he had said it to Frank Sheed, I know Mr. Sheed would have replied,

"I'm just as scared as they are."

No, it couldn't happen to a nicer guy.

'Mad With Love Of Christ'

The man who wrote the Stabat Mater

John B. Ebel

ON the tomb of Jacopone da Todi in the Church of San Fortunato in his native city is this inscription: "Here lie the bones of Blessed Jacopone dei Benedetti da Todi, Friar Minor, who, having gone mad with love of Christ, by a new artifice deceived the world and took heaven by violence."

A poet of Our Lady to whom authorship of the "Stabat Mater" is attributed, Jacopone had a life story that Hollywood might reject as fantastic. Yet his life was the basis of Helen C. White's excellent novel *A Watch in the Night.*

Born Jacopo Benedict (or Benedetti) at Todi, Italy, in 1235, he was descended of a noble family. He took up the study of law, probably at Bologna, judging from the way in which he speaks of this most famous school of law in one of his poems. Jacopo undoubtedly received his doctorate, and upon returning home engaged in the profession of advocate — some accounts mention there was a little avarice on his part.

To crown his successful career, Jacopo now took a wife, Vanna, daughter of Bernardino, Count of Collemedio. This young woman, whose family was of a nobler rank than Jacopo's, was as virtuous and pious as she was beautiful.

Jacopo could have lived out his span of years in wedded bliss, surrounded by a growing brood of offspring, and have died finally a respected and somewhat wealthy pillar of the community. Had this happened he would have been forgotten in a few years, and today would be unknown.

But after a year of wedded life a tragic incident happened that changed the whole course of events, and that indirectly was to make his name immortal.

A great festival was being celebrated in Todi, and Vanna, with other onlookers, was watching the spectacle from a raised platform. Suddenly the stands collapsed, crushing Vanna, the only fatality.

Vanna was already dying when Jacopone reached her side. Beneath the rich gown she was wearing out of deference to her husband's wishes was found a rough hairshirt. The grief-stricken husband recognized this as penance for his sins, although his life had been marked hitherto by neglect rather than by vice.

The terrible shock of his sorrow seemed almost to drive

A Denver priest, Father Ebel is on the staff of The Register.

the young husband out of his mind. In the past he had enjoyed wealth and comfort, social prominence and the respect of his fellow nobles; now he gave away his property to charity, abandoned his profession, donned a Franciscan Tertiary's penitential garment (little more than beggar's rags), and sought ridicule and contempt.

'Crazy Jim'

It was at this time that Messer Jacopo, doctor of law and scion of nobility, received from the mocking street boys of Todi the nickname of Jacopone, or "Crazy Jim."

Relatives and friends learned now to dread the approach of Jocopone, for it was never known what he would do next. He became, it has been said, a sort of Christian Diogenes. As his pagan counterpart (412-323 B.C.) rejected social conventions, lived in a tub, and once went about the streets of Athens holding up a lantern, "looking for an honest man," Jacopone likewise respected no conventions.

It is related that Alexander the Great visited Diogenes at Corinth and asked whether he could do anything for the famous philosopher. Diogenes replied: "Yes, stand from between me and the sun," an answer that would have delighted Jacopone.

Perhaps Jacopone's actions made his friends and relatives uncomfortable because in them they saw sly digs at their lives of ease, pleasure, and rigid caste conventionality. He scarcely endeared himself when he made his appearance at a wedding in his brother's house, tarred and feathered from head to foot, perhaps in contrast to the brilliant finery of the wedding guests.

On another occasion he crawled on all fours in the public square of Todi, saddled and bridled as a donkey, perhaps in expiation of the days when he had galloped his spirited charger pell-mell through the crowds, scattering the common people helter-skelter.

And when a friend asked him to deliver to his home a pair of capons for dinner, Jacopone took them to the family tomb, saying this was his friend's true home.

But, as Father Livarius Oliger notes in the Catholic Encyclopedia, Jacopone's folly was the "folly of the cross," as he himself wrote in one of his poems:

"A wise and chivalrous choice
he'd make
Who'd be a fool for the dear
Lord's sake."

Some 10 or 11 years after his wife's death, about the year 1278, Jacopone applied for admission to the Order of Friars Minor at the Monastery of San Fortunato in Todi. The Franciscans understandably were re-

luctant to accept the widely known postulant, and set him a test. Jacopone responded with a beautiful and profound poem on contempt of the world, which proved to the officials both his sanity and his sincerity.

From his youth Jacopone had seen along the roads and in the fields the happy singing "Larks of Umbria," clothed in a rough peasant's smock and girded with a rope. Followers of Francis (d. 1226) were still alive who had known their holy founder personally. It is no wonder then that Jacopone turned to the sons and daughters of Francis in his time of spiritual need.

Brother Jacopone

Jacopone was admitted as a lay brother, which was his wish. Perhaps it was because of the spirit of penance that filled his life that he never aspired to the high state of the priesthood. But it is true also that he was in sympathy with the more strict party of Franciscans, the Spirituals, who were of the opinion that St. Francis intended his followers to be priests only exceptionally.

This was the period after the death of Father Francis when his followers were going through the difficult process of adaptation. As time went on Jacopone became more and more prominent among the Spirituals, of whom Blessed Conrad of Offida and Blessed John of Alvernia were his close personal friends. Since San Fortunato was a Conventual house, he became involved more and more in difficulties with his brethren there.

Fra Jacopone was among the friars who petitioned Pope Celestine V in 1294 for permission to live apart from the rest of the Franciscans, but Celestine resigned a few weeks later and Cardinal Gaetani, an opponent of the Spirituals, was elected Pope as Boniface VIII.

When a dispute between Boniface and the two Colonna Cardinals erupted into hostilities in 1297, Jacopone was one of three Franciscans who drew up a manifesto charging that Gaetani had been invalidly elected. There may also have been personal differences between the two, as Miss White describes in her novel, for their paths had crossed before, perhaps already in Bologna and certainly in Todi. Jacopone became literary propagandist for the Colonna party.

"It may well be held," according to *Butler's Lives of the Saints* (Vol. XII, p. 247), "that Fra Jacopone opposed the Pope in perfect good faith; partisans were not the only people at the time who held the view that Pope Celestine's abdication was uncanonical."

After a long siege, the Papal forces captured Palestrina, the Colonna stronghold. Fra Jacopone was imprisoned in a dank

dungeon of Castel San Pietro, the fortress above the city.

In the period of happiness at being admitted into the religious life, Jacopone had penned some of his most beautiful poems, including probably the "Stabat Mater Dolorosa" and a counterpart to this, the "Stabat Mater Gaudiosa," which describes the joys of Mary at the manger as the former describes her sorrow at the foot of the cross.

Time For Verse

Now in his dismal imprisonment, Jacopone took advantage of the time, as has many another poet, to pen some of his most enduring works. They included some of the most beautiful of his poems, and also some of the most aggressive and satirical, in strange contrast with the devotion and mysticism of the others.

The wrath of Boniface was not easily spent. Even in the Jubilee Year of 1300 Jacopone was passed over, though many other prisoners were released. On September 7, 1303 Boniface was captured at Anagni by mercenaries of Philip of France, ally of the Colonnas, and died October 11. Jacopone was set free.

Jacopone, now a broken old man physically, but spiritually purified and strengthened by hardships, withdrew to Pantanelli, a hermitage on the Tiber not far from Orvieto. Later he went to live at the Poor Clare Convent of San Lorenzo at Collazzone, a small town situated on a hill between Perugia and Todi, and looking off across the valley towards Assisi. (He thus returned to the convent where Miss White has him receive from the Prioress, years before in his deepest grief, the comfort and guidance that moved him on to Assisi and the spirit of St. Francis.)

His body was buried in the church of the Poor Clares of Montecristo outside the walls of Todi. There it was discovered in 1433 and moved to the Church of San Fortunato inside the city, where his tomb is still to be seen. The tomb was adorned by Bishop Cesi in 1596 and inscribed with a beautiful epitaph.

The *Franciscan Herald and Forum* (September, 1954), reproduces part of an article by Emira Maria Salvi in the *Osservatore Romano* evaluating Jacopone's literary stature. "At the threshold of our (Italian) national literature," he says, "the first personality to assert itself with a vigor that is distinctly individual in character is an ascetic, the Franciscan of Todi."

"So far as religious poetry is concerned, Jacopone seems to close one epoch and open another. Latin hymnography of the Christian Middle Ages finds its final utterance in the rhymed stanzas of the *'Stabat Mater,'* and his very short *lauda*

in dialogue form known as the 'Lament of the Madonna' opens the way for the sacred drama which had so great a part in the evolution of our national theater."

Jacopone, a contemporary of Dante (1265-1321), never found the literary favor of his great contemporary Dante, but his works were much more popular among the people. With St. Francis himself he ranks at the head of Umbrian poets, and his songs and poems lent themselves aptly to the expression of the Franciscan *jubilus*.

Esteemed By St. Bernardine

So great was Jacopone's popularity that almost every old Italian spiritual song has been ascribed to him. As devoted a servant of God as St. Bernardine of Siena made long extracts from Jacopone's writings, some of which are still preserved in his own handwriting under the heading: "Here begin certain canticles or *laude* of our holy modern David, Fra Jacopone da Todi."

It is interesting that Jacopone was rescued from literary oblivion in modern times by Frederic Ozanam, better known as the founder of the Society of St. Vincent de Paul. Ozanam, toward the middle of the 19th century, renewed interest in Jacopone by including him in his *Poetes Franciscains*, and reprinted there for the first time the "Stabat Mater Gaudiosa."

Jacopone's immense popularity down to the end of the 17th century is attested by the numberless manuscripts of his poems, often in the dialect of the region in which they were written. These *laude* were used especially by the so-called *Laudesi* and the Flagellants, who sang them in their confraternities, in their processions and in sacred dramatic representations.

Although the authorship of the "Stabat Mater Dolorosa" is disputed, it is still attributed with more probability to Jacopone, according to Gihr, than to any other competitor. About 120 poems by Jacopone are extant, as well as some prose works, mostly small spiritual treatises.

Jacopone's death was popularly ascribed not to any bodily ailment so much as to the excess of divine love which at last broke his heart. Although popularly titled blessed, he is not so designated officially by the Church. Steps have been taken, however, toward the introduction of his beatification cause.

. . . Requiem quaesivi

In 17th-century England, many church pews were not only fenced in by high glass partitions but were comfortably furnished with armchairs, tables, stationery, smoking materials and even a fireplace.—**Sentinel of the Blessed Sacrament.**

Increased Burdens for the Parish Clergy

Casimir M. Peterson, S.S.

Vocations are away down

THE Catholic population of the United States witnessed a phenomenal growth during the past decade. Between 1945 and 1955, according to *The Official Catholic Directory,* the number of Catholics increased by 8.6 million, or from 24.0 to 32.6 million. This represents not only a numerical gain greater than that of any prior decade of the past half century, but a greater percentage-increase as well. The number of Catholics increased by 35.9% and grew in proportion to the total population of the United States by 3.4%, or from 18.0% to 21.4%. The rise in the number of priests, however, has not kept pace with this expansion.

In 1945, there was 1 priest to every 623 Catholics, and, if priests engaged full-time in teaching are discounted, the ratio was 1 to 719. These ratios were the best ever achieved and followed upon successive stages of continuous, if not consistent, improvement. During the next decade, however, they suffered a notable decline. By 1955, the ratio of priests to Catholics was 1 to 694, and if teacher-priests are discounted, the ratio was 1 to 847. These figures are based on the total Catholic population as set at 32.6 million.

A recent statistical study based on baptisms, however, estimates the present total Catholic population to be some 40 or 41 million. This estimate indicates that the true ratios are considerably worse than our figures show, and if all priests engaged full-time in non-parochial assignments are discounted, the ratio of priests to Catholics is worsened even more.

The validity of this statistical picture and the gravity of the augmented burdens and consequent increased need for priests which it reflects are amply confirmed by what is everywhere observable and by the sad facts related by Bishops and priests, especially parish priests, throughout the country. There was never a time when the need for more priests was really absent, but during the past decade, this need has been felt by all with increasing keenness.

How explain the failure of the increase in the number of priests to keep pace with the expansion of the Catholic population? Why was there a decline in the ratio of priests to

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Catholics? The immediate answer to these questions lies in the fact that between 1935 and 1945, in the midst of the continuous and rapidly accelerating growth of the Catholic population, there was a decrease in the number of students studying for the priesthood. In 1935, there were 23,579 seminarians and scholastics; by 1945, there were only 21,523. Between 1945 and 1955, the population increased by 35.9%, while as a consequence of the decline in the number of priestly vocations in the preceding decade, the number of priests increased by only 22.2%. This marked the first time the increase of priests percentagewise fell behind the simultaneous increase of population at the end of any decade since 1905.

An Inevitable Retrogression

Under the circumstances, however, this retrogression was almost inevitable. The population increase between 1945 and 1955 was so very much higher than that of the preceding decades whence the increase of priests between 1945 and 1955 had to be derived. But was it inevitable that the increase of priests fell as far behind as it did? Was it inevitable that the number of priestly vocations declined between 1935 and 1945? Curiously enough, while there were more aspirants in 1935 than in 1945, there was a slightly greater numerical increase of priests between 1945 and 1955 than there was in the preceding decade.

This difference, however, must surely be due mainly to the recruitment of secular priests from abroad and the return of missionaries who had been expelled from Communist countries. Had it not been for these sources of supply, therefore, the increase of priests between 1945 and 1955 would have been less than 22.2%. And in view of this, it seems all the more important to investigate the vocation situation which obtained in the preceding decade.

The decline in the number of aspirants for the priesthood between 1935 and 1945 suggests several possible explanations: 1) a decline in the number of eligible young men; 2) the influence of World War II; and 3) a relaxation in the recruitment of vocations. The first of these must be discounted. An examination of the statistics on population increases, with some allowance for the element of immigration in the evaluation of these increases, indicates that the number of eligible young men in 1935 was very probably no greater than that in 1945.

The second and third, therefore, must be the true explanations. Moreover, an investigation of these strongly favors the conclusion that while the War was in some measure responsible for the reduction in the number of vocations, the re-

sponsibility for it appears to rest even more upon a relaxation in recruitment, and specifically in the recruitment of vocations to the diocesan priesthood.

Recruiting Vocations

This conclusion derives from the following: In 1935 the ratio of total vocations to total priests was 10 to 13. In 1945, the ratio was 10 to 18. In that same year, however, the ratio of scholastics to religious priests was 10 to 12, while the ratio of seminarians to diocesan priests was only 10 to 23. Apparently the War did not seriously hamper the recruitment of scholastics.

Thus, it seems reasonable to suppose that it was not the principal cause for the decline in the ratio of seminarians to diocesan priests. That decline, and as a consequence the decline in the total number of students for the priesthood between 1935 and 1945, must be attributed to a relaxation on the part of diocesan priests in recruiting vocations.

From this flows the explanation for the decline in the ratio of non-teaching priests to Catholics. As a result of the reduced ratio of seminarians to diocesan priests between 1935 and 1945, the number of diocesan priests, which in the previous decade increased by 22.4%, increased by only 13.2% between 1945 and 1955. In that same decade, the number of religious, which in the previous decade increased by 37.5%, increased again by 39.8%. Between 1945 and 1955 the religious obtained 60.5% of the total increase of priests, and this percentage would very probably not be substantially affected if all returned missionaries and recruited diocesan priests were discounted.

Moreover, since the percentage of religious engaged in full-time teaching is considerably higher than that of diocesan priests, it was inevitable that, with the rise in the rate of increase of religious and with the fact that they obtained the greater part of the total increase of priests while the rate of the increase of diocesan priests declined, the number of priests assigned to full-time teaching increased in its ratio to the total number of priests. In 1945 only 13.3% of the total number of priests were engaged in full-time teaching. By 1955, the percentage rose to 18.1%.

More Work for the Parish Priest

From all that has been said thus far, it must be concluded that the relaxation in the recruitment of seminarians together with the very sharp rise in the population during the past two decades, and especially the last, has caused the drop in the ratio of total priests and that of non-teaching priests to Catholics and, consequently, the intensified demands made

upon the parish priests throughout the country.

What are the prospects for the immediate future? Will there be any abatement of the burdens which parish priests are laboring under at the present time? Will the ratio of priests to Catholics improve? There is no simple answer to these questions. However, we can get some idea of what to expect and of the problems that lie ahead by considering the present state of vocations and the possibilities for the immediate future which the population increase of the past decade holds.

There were 32,394 students for the priesthood in 1955. This figure reveals the present ratio of vocations to the total of eligible young men to be considerably higher than it was in 1935 or 1945. The impression that priestly vocations have declined in proportion to eligible young men is not consonant with the statistical record. However, on the basis of past records, the maximum increase in priests during the next ten years will probably be no higher than 26%. Unless the Catholic population increase drops below that figure, therefore, the ratio of priests to Catholics will worsen or remain the same as it is now.

Precarious Prospects

The prospects for the ratio of non-teaching priests to Catholics, on the other hand, certainly seem even more precarious. The basis for this conclusion is twofold. First, in view of the distribution of priestly vocations between scholastics and seminarians in 1955 and in view of the predictions which past records suggest, the diocesan clergy will probably increase by only 15% or 16%, and the religious will probably obtain over 60% of the total increase in priests during the next decade. Secondly, if the pattern of the past two decades is any indication of the future, the religious will probably seek to expand their educational activities.

One college conducted by religious, whose faculty at present numbers 45 priests, has only recently constructed accommodations for a faculty of 65 priests with provisions for expansion to accommodate a total of 120 priests. Moreover, the needs of the mission fields and expanding opportunities there may occasion the exodus of a considerable number of religious from this country. The prognostication, therefore, must be that the present burdens of the average parish priest will only increase in intensity during the next ten years.

There is yet another important matter to be considered, and that is, in order only to maintain the ratio of priestly vocations to the total eligible young men as registered in 1955, we must have a total of over 92,000 students for the

priesthood by 1965. This will require a tremendous program of recruitment both for the religious and the diocesan clergy. Vocations do not spontaneously present themselves at the doors of the seminary or the scholasticate. They must be sought out and cultivated.

There is a real danger that because of the very magnitude of the potential created by the great increase in population in the past decade and a half, many vocations will be lost because of the failure to seek them out and foster them. There is the danger, too, that we will not expand our physical facilities and our faculties rapidly enough to accommodate the vocations if they are recruited. In 1955, our seminaries and scholasticates were training 32,394 students. By 1965, they must be prepared to train nearly three times that number.

Encourage Vocations!

If there is any validity to these conclusions, then it is clear that the vital work of priests now and in the immediate future is the recruitment and training of priestly vocations. This is the great challenge. And the record shows that it is a special challenge for the diocesan clergy.

Certainly statistics make it evident that our diocesan priests are working valiantly, zealously. Perhaps harder than many another generation. Converts are an instance in point: 84,908 in 1945 or 2.2 per priest, and 137,310 in 1955 or 2.9 per priest. While this bespeaks the work of the religious as well as that of the diocesan clergy, it is significantly indicative nevertheless of what diocesan priests today are doing.

Yet it might be asked whether the emphasis has been right. Are diocesan priests giving the work of fostering vocations the attention it merits, the attention which Christ gave to it? Or is it not suffering by reason of their preoccupation with important, but less significant ministerial pursuits?

Consider this comparative history. In 1925, there were 17,229 diocesan priests and 6,500 religious. In that year, religious constituted only 27.4% of the total number of priests. Yet they obtained 44.7% of the total increase of priests within the next decade. By 1935, the religious had increased 44.8%, numbered 9,414, and rose to 31.1% of the total number of priests, whereas the diocesan clergy had increased only 20.9% and numbered 20,836. The religious obtained 43.0% of the total increase of priests within the next decade. By 1945, therefore, they had increased by 37.5%, numbered 12,941, and rose to 33.7% of the total number of priests, while the diocesan clergy increased by only 22.4% and numbered 25,510. In the last decade, while the diocesan priests increased by only 13.2%, the religious

clergy increased by 39.8%. They obtained 60.5% of the total increase of priests, and by 1955, they numbered 18,097 and constituted 38.5% of the total number of priests in the country.

Serious Neglect

These statistics reveal not only that diocesan priests have been far less successful than religious in recruiting priestly vocations, but also that their recruiting steadily declined and, in view of the increasing population, became more and more inadequate. It is to the credit of the religious that the dearth of priests today is not greater than it is; it is principally to their credit, too, that the proportion of eligible young men now studying for the priesthood is as high as it is. In 1955, there were 16,493 scholastics, and this number represented 10 scholastics to every 11 religious priests. In that year there were 15,901 seminarians, or only 10 to every 18 diocesan priests. This ratio is a great improvement over the 10-to-23 ratio which obtained in 1945, but it still leaves much to be desired.

Even granting the advantages which the religious enjoy in attracting vocations by reason of their educational institutions, we are forced to conclude nevertheless that there has been serious neglect on the part of the diocesan clergy in recruiting vocations. Many diocesan priests, of course, have worked earnestly at fostering vocations and have achieved admirable success. But the general record must occasion serious soul-searching for the majority of diocesan priests. They may well ask themselves whether they are not less vocation-minded than the religious, whether they are not failing to do what they can and must do, and whether they are willing and prepared to meet the great challenge that the present and the immediate future hold.

The Absence of God

The contemporary world has been often defined as the age of the machine and the age in which everything is relative; but the civilization of the present day can be defined more accurately by a feature which marks it off from any civilization which has preceded it. It is an age without God . . . In former days the attacks of heresy were directed against a dogma; during the last century they envisaged all dogmas. But at the same time a certain deism was still tolerated. Today the denial is the most radical of all, for the besetting sin of the modern age, as it was in the Old Testament, is idolatry, the idolatry of man.

—Cardinal Suhard

code and cult

Joseph F. Marbach, J.C.D.

MY question is this: I have a relic of the True Cross in a cruciform reliquary, properly authenticated. When the people venerate the Cross on Good Friday, may I present this relic for them to kiss in place of a crucifix?

I would answer in the negative. The main theme of Good Friday is that the cross is now a symbol of redemption, of Our Lord's sacrifice—the cross is no longer a gibbet of shame; the symbolism is to be found in an entire cross, with a corpus, not in a relic of the True Cross.

As Stieglitz-Kruegler write about the Good Friday ceremonies in their book *The Church Year:* "After the Passion and the ten intercessory prayers, we behold the Crucified One as in a *tableau.* It is the *third* and most beautiful *act* of the Good Friday services: the *Adoration of the Cross.* All the crosses in the church have been veiled since Passion Sunday. The veil is removed for the first time on Good Friday, and the Cross is elevated as something holy. On Good Friday the Son of God solemnly consecrated with His very blood that which formerly was a gibbet of shame. Hence we hold a solemn Adoration of the Cross . . . We try to act as if Jesus were really there upon the Cross and we bring before our minds all that He has done for us."—pp. 111-112. In this particular solemn ceremony on Good Friday it seems more appropriate to pay homage to the crucifix rather than venerate a relic.

A writer of the 4th Century, the so-called pilgrim Altheria, tells of the custom of the adoration of the Cross on Good Friday in those days: "one by one come, bowing, first touching the Cross and inscription with their forehead and then their eyes, and finally kissing the cross they move on, but no one touches it with his hand"—quotation found in Father Reine's dissertation, *Eucharistic Doctrine and Liturgy of Mopsuestia* (the Catholic U., 1942), p. 188.

Would you kindly lay to rest, once for all, the superstition that the celebrant on Holy Thursday MUST also officiate on Good Friday. This was never observed at our seminary, and certainly our profs lived by the book.

I find no ruling on this.

Your question, received before the important decree of November 16, 1955, about Holy Week, is, frankly, now rather academic as a second Host is not consecrated at the Holy Thursday evening Mass. Your question, however, stirs up our thoughts about Holy Week and is still important for that purpose.

No doubt there would have been before this decree, various opinions concerning your view. Some may have said that it would be more fitting if the same priest consumed the Host on Good Friday as the one who consecrated it on Holy Thursday; others may have said there was no need of such a personal continuity. In the new regulations the thought of a personal continuity does not seem to appear, because there is no second Host in the Holy Thursday evening Mass.

As you know, there is no longer any need of a second large Host on Holy Thursday because now Holy Communion will be distributed on Good Friday, after the celebrant of the "Communion Service" communicates himself with one of the small Hosts in the ciborium. The only slight implication of a "personal continuity" is the thought that the ciborium for Good Friday should come from the Mass on Holy Thursday evening.

Previous to this year, we would have had a gap of any liturgy on Good Friday if there is only one priest in the parish and he is too sick to celebrate Mass on Holy Thursday. Wuest-Mullaney wrote: "If it should happen that a priest who could not say Mass on Holy Thursday must in consequence omit the Functions of Good Friday, he may nevertheless celebrate the Functions of Holy Saturday, because they have no connection with the Mass of Holy Thursday." — *Matters Liturgical,* n. 586. Now, if a priest is sick on Holy Thursday night, but fortunately feels better on Good Friday he could use a previously consecrated ciborium for the Communion liturgy on Good Friday. The ciborium should be reserved in a chapel or on a side altar of Reposition. This side altar should be "ornamented becomingly with veils and lights," as the Instruction states.

The Mass on Holy Thursday evening is a return to the early practice of the Church. As Fr. Weiser wrote in 1954: "In the early Christian centuries three Masses used to be celebrated on Maundy Thursday. The first (Mass of Remission) for the reconciliation of public sinners; the second (Mass of the Chrism) for the blessing of holy oils; the third (Mass of the Lord's Supper) in commemoration of the Last Supper of Christ and the institution of the Eucharist. This third Mass was celebrated in the evening, and in it the priests and people received Holy Communion. It is interesting to note that in medieval times Holy Thursday was the only day of the year when the faithful could receive the Blessed Sacrament at night after having taken their customary meals during the day (since it was not a fast day)." —*The Easter Book* (Harcourt, Brace & Co., New York, 1954), p. 105. This is an excellent book

presenting in popular style customs of many countries about Easter, and giving the liturgical background of the Holy Week events. We cannot recommend this book too highly (the new Instruction wisely states that the new "pure liturgy" does allow for popular customs "which appear to contribute to solid piety").

The words of Fr. Weiser find an echo in the following excerpts from the decree of November 16, 1955, from the Sacred Congregation of Rites, by which the liturgical order of Holy Week is renewed: "In the beginning these rites were performed on the same days of the week and at the same hours of the day that the sacred mysteries occurred. Thus the institution of the Holy Eucharist was recalled on Thursday evening by the solemn Mass of the Lord's Supper. . . On Thursday of the Lord's Supper the Mass of the Chrism is celebrated after Terce. The Mass of the Lord's Supper is celebrated in the evening . . ."—translation taken from the NCWC pamphlet giving the English translation of the Decree and its accompanying Instruction.

This is an Ember Day. A woman called the parish this afternoon and said that, forgetting it was an Ember Day, she had eaten the ham sandwiches in her lunch basket. Could she have meat for supper? I answered yes, on the principle that meat is allowed once at the principal meal. The pastor says I am wrong; he claims that by the fact that she has eaten meat once, inadvertently or not, she has used up her privilege. Quid ad casum?

My first reaction was to say that you gave a generous answer, but a faulty one. On a second thought, I believe you were both generous and correct. The new regulations for our country, approved at the annual bishops' meeting in November, 1951, and promulgated I presume by all bishops for their dioceses, state: "On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal."

Ember Wednesdays and Saturdays are now days of partial abstinence, binding every Catholic past the age of seven. "Abstinence" of course means no meat at all; "partial" is in the nature of an "exception"—allowing meat at the principal meal. Thus there are no possible exceptions for any other meal, e.g., you can't have bacon at breakfast, preferring to do without meat the rest of the day.

We have not the choice of "meat once a day" merely; it is a restriction to only the principal meal. Thus the common expression "meat once a day" is erroneous as it easily leads to misunderstandings. We should not use this phrase in our Sunday announcements before an

Ember Day. Since we are allowed meat at the principal meal, any other meat taken inadvertently should not destroy our privilege.

The same comments could be made about days of Fast, but here we have the important distinction that meat at the principal meal applies only to those between 21-59. Thus if a lady phones and asks the same question on a Fast day you could gently ask her first how old she is.

We welcome criticism by the readers of your view, which is now mine.

If your pastor doesn't agree with this view, you could remind him that if he is asked the same question, while holding the opposite opinion, he could invoke Canon 1245§1 and dispense the lady from the obligation she has (in his opinion) for the rest of the day; this canon allows a pastor to dispense a parishioner even outside the parish; within the parish limits he can dispense even visitors.

As an assistant, you have no faculty to do this from the common law, but perhaps your diocesan faculties delegate this power to you. The diocesan faculties of one diocese read as follows: "8. Commutandi, vel si casus ferat, dispensandi in casibus singularibus iustaque de causa, singulos fideles a lege communi de observantia festorum itemque de observantia abstinentiae et ieiunii; eos quidem qui sunt de paroecia vel instituto cui addictus est etiam extra Sacramentum Poenitentiae, alios vero in actu sacramentalis confessionis tantum."

Thus if you have a similar grant in your diocesan faculties as an assistant, you could dispense the lady outside the confessional if she is a parishioner; if not a parishioner she would have to come to confession to seek the dispensation. This would be the secondary solution for such a problem on an Ember day or on a weekday of Fast in Lent.

We may take the liberty of commenting that the words "commutandi, vel si casus ferat" should not be in the diocesan faculty quoted above. According to Vermeersch-Creusen, this would be wrong on two counts. Canon 1245 mentions only dispensing and not commuting as do the canons for example on vows. Secondly, as these authors point out, the obligation of Mass, fast and abstinence comes from the law, not from a private obligation as a vow and so the obligation of Mass, fast and abstinence, is subject to dispensation, not commutation. If the latter, it would seem to these authors that the Ordinary is creating a new law. Thus these authors wish a pastor, or delegated assistant, simply to dispense, if a just cause exists, and not to commute the obligation to another obligation. Cf. their *Epitome Iuris Canonici*, II, p. 388.

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

January-February-March, 1956

COMICS

The NODL reviewing committee did not consider any comic book evaluated in its last survey to be in serious violation of the NODL Code. It did place certain publications in a "borderline" category.

POCKET-SIZE BOOKS

ACE PUBLICATIONS

A Taste of Sin
Backlash
Bad 'Un
Cartoon Annual No. 2
Dark Rapture
Fear and the Guilt
Heat Lightning
House of Deceit
I See Red
Left Bank of Desire
Lie Like A Lady
Living it Up
Love Me To Death
Luisita
Maid For Murder
Mambo to Murder
Modern Cassanova's Handbook
Smoldering Fire
The Caves
The Driven Flesh
The Fear and the Guilt
The Fires of Youth
The Gilded Hideway
The Marina Street Girls
The Naked Fear
The Naked Jungle
The Ripening
The Squeeze
Violent Night
Why I Am So Beat
Will To Kill

AVON PUBLICATIONS

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And Dream of Evil
Artist In Love
As They Reveled
Belly Laughs
Break-up
Bubu of Montparnasse
Butterfield 8
Collected Works of Pierre Louys
Confidential
Death on the Installment Plan
Diary of a Chamber Maid
Dawn On Our Darkness
Dishonor
Enter Without Desire
Hellbound
Honeymoon Guide
How Rough Can It Get
Impatient Virgin
Other Side of the Night
Life and Death of a Tough Guy
Lord of the Isles
Love for a Stranger
Love In the Shadows
Naked Acre
Never Come Morning
Nudist
Send Them Summer
Temptation
The First Lady Chatterley
The Hungering Shame
The Passion Murders
The Stone of Chastity
The Wrong Turn
Tough Kid From Brooklyn
Wake up to Murder
What D'Ya Know For Sure
White Barrier
Women in Love
Unfaithful

BALLANTINE BOOKS

The Golden Spike

BANTAM PUBLICATIONS

Battle Cry
Bhowani Junction
But That's Unprintable Giveaway
Here Comes Joe Mungin
Hotel Talleyrand
Never Love A Stranger
Quick Brown Fox
Someday Boy
Terror on Broadway
The Alaskan
The Cobweb
The Dream Merchants
The Hate Merchant
The Man From Brazil
The Scandals of Clochemerle
The Seven Year Itch
Troubling of a Star

BEACON PUBLICATIONS

Gonzagas Woman
Gutter Gang
Hired Girl
Keyhole Peeper
King of the Khyber Rifles
Lady Cop
Liz
Pawn
Pick-up
Rooming House
Scandalous Lady
Shabby Street
She Got What She Wanted
Stable Boy
Walk in Darkness

BERKLEY PUBLICATIONS

A Seed Upon the Wind
Crazy Mixed-up Kids
Cruel is the Night
Diana
Joe and Jennie
Manhunt
Naked Hollywood
Only a Woman
The Girl With the Golden Yo-yo
The Sign of Eros
The Velvet Whip

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Nana
Night Light
1919
N. Y., N. Y.
The Blackboard Jungle
The Devil Rides Outside
The Devil's Laughter
The Female
The Kingpin
The Ragged Ones
We Are Betrayed

CREST

A Journey With Love
Love in Dishevelment
Whiz Bang

DELL PUBLICATIONS

April Evil
Caroline Cherie
Daughters of Strangers
Deep Is The Night
Gina
Herself Surprised
In His Blood
Poisons Unknown
Reap the Whirlwind
Sex After 40
She Woke to Darkness
Teresa
The Bold Saboteurs
The Drinker
The Murders That Wouldn't Stay Solved
The Strangers

FAWCETT

A House in Naples
Hell-Bent for Danger
House of Flesh
Men Into Beasts
Queen of Sheba

FIRST EDITION
After Innocence
Conduct Unbecoming
I Detest All My Sins
Men
More French Cartoons
The Calm Man
Too Near the Sun
Women

GOLD MEDAL PUBLICATIONS
Angels in the Gutter
A Rage to Die
Awake and Die
Benny Muscles In
Cabin Road
Cassidy's Girl
Cocotte
Cry of the Flesh
Dark Heritage
Darling It's Death
Everybody Had A Gun
Find This Woman
I'll Find You
Lie Down With Lions
Mine to Avenge
My Deadly Angel
Ride the Dark Storm
77 Rue Paradise
So Sweet, So Cruel
Spring Fire
Stolen Woman
Strangers in My Bed
Strip For Murder
The Dead Darling
The Decoy
The Hunger and the Hate
The Killer
The Second Longest Night
The Soft Arms of Death
The Sin Shouter of Cabin Road
The Sky Tramps
The Tormented
The Thrill Kids
Way of a Wanton
We Walk Alone
Women's Barracks

GRAPHIC PUBLICATIONS
A Dame Called Murder
Cry Torment
Model For Murder
One Touch of Blood
The Girl in the Red Dress

HILLMAN PUBLICATIONS
Let's Make Mary

LION PUBLICATIONS
Collision
Cora Potts
Desperate Asylum
Don't You Weep, Don't You Moan
Dormitory Women
He Ran All The Way
I Die Slowly
Lila
Strange Sisters
The Flesh Baron
The Naked and the Guilty
The Naked Year
The Night before Dying
The Sins of Joy Munson
The Storm and the Silence
The Wild Place

NOVEL SELECTIONS, INC.
Poor Fool
The Bastard

PERMA PUBLICATIONS
Boy Gang
Nine to Five
Prisoner in Paradise
The Condemned
The Girl With the Glass Heart
The Southpaw
The Stainless Steel Kimono
To Have and Have Not
Well of Loneliness

POCKET BOOK PUBLICATIONS
An Act of Love
Captain Judas
Homer Crist
In Love
Lord God of the Flesh
Pride's Castle
Mr. Roberts
Sultan's Warrior
The Bishop's Jaegers
The Girls of Sanfrediano
The Story of My Psychoanalysis
Trespass
Youngblood

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Blondes Are My Trouble
Blood Royal
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Cry the Lonely Flesh
Deep is my Desire
Desire in the Streets
Devil Take Her
Don't Get In My Way
Don't Push Me Around
Down I Go
Down the Dark Street
Drag Me Down
Dream of Innocence
Everybody Slept Here
Fair Game
Farewell My Young Lover
Fast and Loose
Hot Freeze
I Like It Tough
Julia
Kiss the Night Away
Live and Let Live
Lovers In Torment
Mark of the Hunter
Naked Canvas
Naked In The Night
Naked to My Past
Never Say Love
Night After Night
No Angels for Me
Only the Brave
Passion Road
Rage to Love
Rogue Wind
Room in Berlin
Run, Brother, Run
Ten Roads to Hell
The Big Rumble
The Dim View
The Dead Tree Gives No Shelter
The Gilded Hearse
The Girl From Easy Street
The Golden Wildcat
The Hot and the Cool
The Image and the Search
The Innocent One
The Long Watch
The Naked Hunter
The Naked and the Damned
The Naked I
The Night is My Undoing
Bold Moment
The Violent Wedding
The World in the Evening
These Items of Desire
The Whole Town Knew
This Is My Night
Time to Embrace
Tombolo
Up To Her Neck
We Burn Like Candles
Web of Passion
Wicked We Love
Wide Open Town

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Bold Moment
Chicago Women
Dark Brother
Diary of a Nun
Ex-Con
For I Have Sinned
His Father's Wife
Hill Man
Houseboy
Lesson In Love
Lovers In The Sun
Loves of Goya
Love Off Limits
Madeleine
Mademoiselle De Maupin
Night In Manila
Of A Strange Woman
One for the Road
One Way Street
Pierre's Woman
The Cheat
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Strange Friends
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Death Likes It Hot
Everything Happens at Night
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Four Days in a Lifetime
From Here to Eternity
God's Little Acre
Gold of Their Bodies
House in the Upland
I, The Jury
Journeyman

Love Trap
Love Without Fear
Margaret
Mud On the Stars
Nights of Love and Laughter
Out of the Red Brush
Satchmo
Street of Barefoot Lovers
The Big Kill
The Body in Bed
The Butterfly
The City and the Pillar
The Fascinator
The Golden Sleep
The Hoods
The Jungle Seas
The Long Wait
The Lovers
The Lying Days
The Narrows
The Revolt of Mamie Stover
The Time of Indifference
This Thing Called Love
Thunder in the Heart
Tobacco Road
To Find a Killer
Tragic Ground
Trouble in July
Violent Streets
Warrior's Return
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Authentic Detective
Authentic Police Cases
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Breezy
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Brief
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Bust Out Laffin
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Cartoon Humor
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Challenge
Charm Photography
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Cockeyed
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Complete Police Cases
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Confidential
Confidential Confessions
Confidential Detective
Crime Detective
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Man to Man
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Night and Day
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NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by The National Organization For Decent Literature, 33 East Congress Parkway, Chicago 5, Ill.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

BOOK REVIEWS

Advanced Course For Catholic Living

Sisters, Mission Helpers of the Sacred Heart.

Our Sunday Visitor Press, Huntington, Indiana, 1955

THE religious instruction of the public high-school student presents a formidable challenge to the teaching Church today. The army of priests, religious and trained lay teachers working to bring a practical knowledge of the Faith to teen-agers clamors constantly for better materials with which to work.

Drawing on their excellent store of experience in catechetical work, the Sisters, Mission Helpers of the Sacred Heart, have produced Book One of their *Advanced Course for Catholic Living.* Aimed specifically at the high school set, it consists of a teacher's manual and a book for the student titled *"Student's Memo Pages."* Both have attractive covers.

The manual gives the teacher detailed material for presentation in each class. "The course is arranged in Units of related doctrines, treating of Man-Christ-God —and aims to convince, to inspire and to enable the students to live and express their convictions." The details on Scripture sources, points for emphasis and problems for discussion are adequate and interesting.

The Memo Pages for the stu-

dent are what they claim to be with a page of type for each lesson giving Scriptural references, things to remember, thoughts to analyze and questions to think about. For completion, they rely upon the instructor to fill in the blank spaces. This should not be difficult in view of the good material given in the manual.

The course presupposes adequate training of the teacher in order that the aids so carefully prepared and outlined may be profitably presented. Bible references, stories, visual aids and class discussions are concise. Properly exploited, they should make the course interesting both for teacher and students. The problems for discussion are practical and they are offered in a down to earth fashion.

The first year course treats of Man as an individual in his relation to God. Courses for the other three years will treat of Man in society and his relation to God, Man's moral code, and Man—a Catholic Leader. If the whole is as good as the first part, it should constitute a valuable contribution to an uncrowded field.—Thomas S. Hansberry, Manchester, N. H.

Marriage

A Medical and Sacramental Study
By Alan Keenan, O.F.M., and John Ryan, M.D.

Sheed and Ward, New York, 1955
337 pages, $4.50

THERE is always room for a good book on marriage, and this in the reviewer's opinion is one. It is the joint work of a priest and a physician. The former is the author of "Neuroses and Sacraments" and of numerous articles on mental diseases from the Catholic point of view. The latter is an experienced and respected British gynaecologist. Between them they cover rather competently not only the medical and spiritual aspects of marriage but the practical link between the two.

The reviewer likes best the section authored by Dr. Ryan. His discussion of the medico-moral problems of marriage will please not only specialists in the fields of medicine and morals but also married couples and those whom they consult for direction and counsel. Dr. Ryan's fundamental thesis is that bad morals make for bad medicine. And he shows how bad medicine can become when it does not respect morality.

Parish priests will find this a valuable reference book, and one they can safely recommend to married people. The latter may find especially helpful the imaginary dialogue between a married couple, a priest and a doctor which concludes the book.—Carl P. Hensler, Pittsburgh.

The Lamb

By Francois Mauriac

Farrar, Straus & Cudahy, New York, 1955, $3.00, pp. 156

XAVIER DARTIGELONGUE is the hero of this novel, to the extent that it has a hero. The plot begins with Xavier on the train at the age of twenty-two bound for

the seminary. Xavier is a strange man intensely interested in people personally but with a strong subjective drive, feeling a need for sacrifice of self but with an appreciation of creature comforts, interested in God but not in magazine articles about God, easily influenced by his spiritual Director but also easily influenced by anyone else. His past history is one of inconstancy in study, of fear for girls, a desire for death, and of feelings of failure. His idea of the priesthood in his own words amounts to this: "I want to take my place with sinners, to be dedicated to their service, handed over to them, saved with them, damned with them" pg. 25-26.

To the tune of the old theme that the bad take advantage of the good, his interest in a fellow-passenger leaving his wife, leads him to abandon his trip to the seminary and go home with one Jean Mirbel. Xavier thus becomes involved with a most complicated household. The visiting mother-in-law is domineering. The husband and wife do not sleep together. The tentatively adopted son is detested by man and wife. The secretary of the mother-in-law is young and attractive. Xavier establishes relations with all, eager to help, creating problems the while, and doing a bit of good in spite of himself.

Jean Mirbel is neurotically possessive of Xavier, and sets out in a rage when he finds that Xavier has rescued the unloved orphan. The neighboring priest has devastated Xavier with his personal theory that religion is but a myth. On the road Xavier is killed by Jean's automobile. The priest thinks he is responsible, Jean thinks he is responsible, and some hint is offered to make one think that Xavier took his own life. The dominant theme, though, is that of the lamb led quickly to slaughter.

Actual Christian life will always be a bit of a travesty on Christianity itself. And *The Lamb* is a travesty, but with an element of ambiguity and obscurity about it. If a good and noble hero dies pursuing good we call him a tragic hero. But Mauriac's hero is not being noble nor pursuing good. He is a neurotic. A great novel should move the psyche to experience vicariously some deep and significant human event. The sacrificial Christian lamb in the inimical unChristian world is a good enough theme, but Mauriac draws the picture in odd tones of grey and leaves out black and white. This makes for a better puzzle than a novel. *The Lamb* is not likely to win a Nobel prize in 1956. John Fearon, O.P. Los Angeles.

How to Make Your House a Home

Family Life Bureau

NCWC, 1955

I WENT to school in a Benedictine abbey for a couple of years in my boyhood, and never will I forget the legend 19 ✠ C ✠ M ✠ B ✠ 18 which I saw scrawled above each door.

We boys had all kinds of jokes about the meaning of the cryptic inscription, but we knew that the 1918 stood for the Year of Our

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Lord, and the CMB for the three Wise Men, Caspar, Melchior and Baltazar, who had special powers against evil spirits. And of course the "plus signs" are crosses.

The legend is placed above each doorway with chalk after the annual blessing of every room. This kind of thing has profound effects on young people; it testifies constantly to the power of Satan, and to the greater power of the Church to drive him out and keep him out. It reminds us day in and day out of the supernatural world, and of the prime importance of being always in the right relationship with it.

The "Three Magi" blessing is one of many similar and wonderful customs described in "How to Make Your House a Home," an invaluable, inexpensive booklet prepared by Franciscan Father Bernward Stokes, and published by NCWC's Family Life Bureau, 1312 Massachusetts Ave., Washington 5, D.C.

This is a goldmine of beautiful, meaningful and grace-bearing Catholic customs from many lands which indeed will be of marvelous assistance to parents in making their house not only into a home, but into what St. Augustine called a "little church"—a little tabernacle where God dwells with His people.

There are blessings and practices here for occasions from the cradle to the grave. Some are rich with Catholic good humor, like the Holland "feast pigs" from which originated our piggy banks, and the practice of letting the youngest person be "superior for

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Our Sunday Visitor
HUNTINGTON, IND.

Book Reviews

a day" on the Feast of the Holy Innocents.

There are delightful Christian celebrations for feast days. Customs of various Christian nations are described for various parts of the liturgical year, and for the reception of the Sacraments. There are beautiful marriage practices. But the booklet is too packed with good things to be described in detail. By all means, get it.—J. A. B., Cleveland

Parish Priest

by Eugene Masure. Translated by Angeline Brouchard.

Fides Publishers, Chicago. 1955. pp. xxi, 255. $3.95

THIS penetrating essay in speculative theology on the nature of the priesthood and its implications for the spirituality of the diocesan priest of today deserves to stand next to Cardinal Suhard's *Priests Among Men.* It was published in the original French a few years ago and the gifted people behind Fides Publishers again deserve the gratitude of American priests for making this excellent translation by Angeline Brouchard available.

Canon Masure, known previously over here for his two books on the Mass, has just celebrated the golden jubilee of his ordination. He is director of the Grand Seminary of Lille, in France, and professor of sacramental theology and director of spirituality. Out of his rich years of experience and from the best sources in theology (especially St. Paul to the Hebrews, the *Summa Theologica,* the

Coming April

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Foreword by CARDINAL SPELLMAN

THIS is an entirely new, revised, up-to-date edition of Butler's Lives. The original work appeared in 1756 "compiled from original documents and other authentic records; illustrated with the remarks of judicious modern critics and historians." The present work has been undertaken in the same spirit.

It is twenty-five years since Father Thurston began the work of revising Butler. In this he was joined by Miss Norah Leeson and between them they brought the work up to date as far as the July volume. On the basis of this work, Donald Attwater has now completed the revision of all the months of the year.

The work is to be made available in four convenient volumes. This has involved a certain amount of abbreviation of the original text of Butler, following the principle that the lives of the saints have been allowed to speak for themselves. Very obscure or uncertainly-venerated saints have been omitted, whilst the list of canonised saints have been brought up to date. Certain earlier saints who had been omitted from the former editions have now been included. Thus whereas the original work contained less than 1,500 separate entries, the present one contains well over 2,500.

The bibliographical and critical notes have been brought up to date (Dec. 1954), making full use of all the material available from the most recent research and scholarship. A representative selection of new biographies and similar works has been added, which include a selection of "popular lives" for the general reader.

A uniform order of presentation has been followed so that the first saint for each day is that of the commemoration of the Western Church, the others coming in chronological order.

The whole work has been read and approved by Fr. Grosjean, S.J., the eminent Bollandist scholar.

Both as a work of reference and as spiritual reading, this forthcoming edition will remain standard for many years to come, supplanting all previous editions. It is work which should find its way into every Catholic library and institution and, as far as possible, into every Catholic home. In an age in which the doctrine of the Communion of Saints and the Mystical Body have found a new significance, this well-nigh exhaustive, up-to-date study of the lives of the saints becomes more than ever indispensable and of immense value.

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French School of the 17th century and the works of the contemporary French revival), Masure gives us a magnificent analysis of the priesthood of Christ, of Christ's priests, of the episcopal office, and of the spirituality proper to the diocesan clergy.

It is much more profound than the treatment of the manuals in dogma; it is better than anything we have had in this country. It is conservative in keeping the best of tradition; it is not afraid to advance into stimulating suggestions for the future.

The book has two almost equal parts. The first is the treatise *De Ordine* amplified. Two doctrinal positions on the nature of the diocesan priesthood (as distinguished from the religious state) are explained. Masure calls them the "individualistic" and the "communitarian" theories and demonstrates the superiority of the second. One of the many summaries of his position is this: "The presbyteral priesthood does not consist first of all nor solely in the individual power to consecrate the body of Christ and to administer the sacraments validly, but in the priest's subordinate participation in the religious and apostolic functions of his bishop . . . The priest is a Christian who participates in the religious and apostolic powers, duties, and graces of the bishop, in dependence on him, within the limits of Order and jurisdiction fixed by the bishop and the Church."

In the second part, "Priestly Spirituality," spirituality proper to the modern diocesan priest is outlined. It breaks the mold of some of the obsolete forms inherited from religious founders who were writing a rule for their orders. The traditional spiritual exercises — meditation, examen, spiritual reading and the rest—are by no means slighted, but a new emphasis on the sanctifying power of the priest's day-to-day work in the apostolate is truly enlightening. The chapter titled simply "Action" is full of good things. There is a valuable note on the Thomistic *contemplata aliis tradere*. The final section on "Community" makes use of the postwar developments in Catholic thought and life in France.

An appendix prints documentation in the form of statements of contemporary applications of the eternal principles made by a few French and Belgian bishops. The work of the Apostolic Union of Secular Priests is noted.

The priest who makes this book his spiritual reading for a month will view his own work in a new and refreshing light. — John P. Kleinz, Pontifical College Josephinum, Worthington, Ohio.

Conceived In Liberty (The History of the United States)

by
Marshall Smelser and Harry W. Kirwin

Doubleday and Company, Inc., Garden City, New York, 1955. pp. 768, $7.50

THIS is an excellent textbook. It is to be hoped that this text will be found in every Catholic high school. In the opinion of the reviewer, who has experimented with textbooks for eighteen years,

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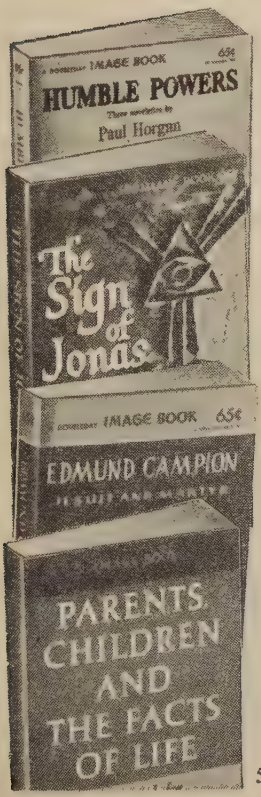

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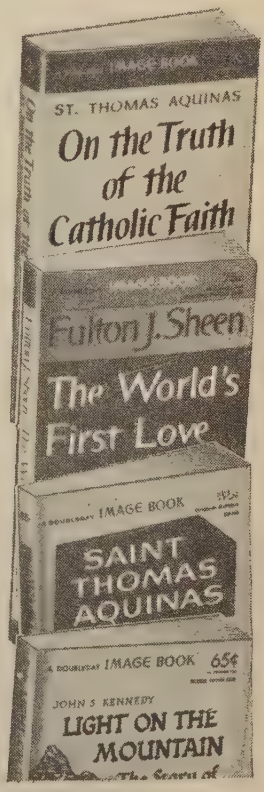

Conceived In Liberty is the soundest Catholic textbook to appear since Richard Purcell's *The American Nation*. The format is attractive: printing is most legible and there is an abundance of maps, of well-chosen illustrations, charts and diagrams; there is a concise summary of important events at the beginning of each unit; there are project reviews, selected readings, listings of important American events correlated with important world events; and, in particular, the Catholic history of the nation is excellently done: it is a statement of fact and not special pleading.

There are some faults which future editions should correct: colors of maps are shadings of one color, and this frequently makes it difficult (especially in presidential elections) to distinguish one side from the other. The colors of the 1856 election are the reverse of the legend (p. 310). The selected readings are not inspiring; few listings of this kind have ever been as comprehensive as those of Muzzey's *A History of Our Country*. The arrangements and division are good, but the first 62 pages are purely introductory to the actual matter at hand, colonial history. It is a great pity that 150 years of colonial history are compressed between pages 63-84. At this level of writing, American history should begin at 1607 not 1492.

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American point of view, *Conceived In Liberty* is a real contribution. It is seriously recommended to the consideration of every pastor and principal.—John J. Tierney, S.S., St. Charles College, Catonsville, Md.

New Light on the Passion of Our Divine Lord

By Rev Patrick O'Connell, B. D.

H. M. Gill & Son, Ltd., 50 Upper O'Connell St., Dublin, 1955, pp. 75

IT is well said: "He who is not inflamed with the love of God by contemplating Jesus dead upon the cross will never love at all." This little book will make everyone who reads it contemplate Jesus in His bitter passion, fill his heart with grateful love, and prompt him to make Him some return.

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considered and that those discrepancies are easily explained.

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In Praise of Mary

Edited by Raymond J. Treece

The Grail, St. Meinrad, Ind., 1955, pp. ii—169, $2.00

IN the *Fulgens corona gloriae,* Pope Pius XII expressed the wish that special sermons and discourses be given on Mary during the Marian Year. An especially fine response to this request was made at one of the youngest of our Catholic colleges, Bellarmine College, in Louisville, Ky., where an annual program of popular lec-

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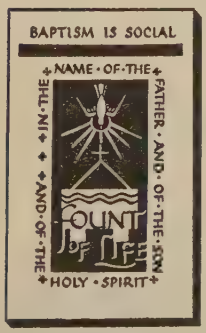

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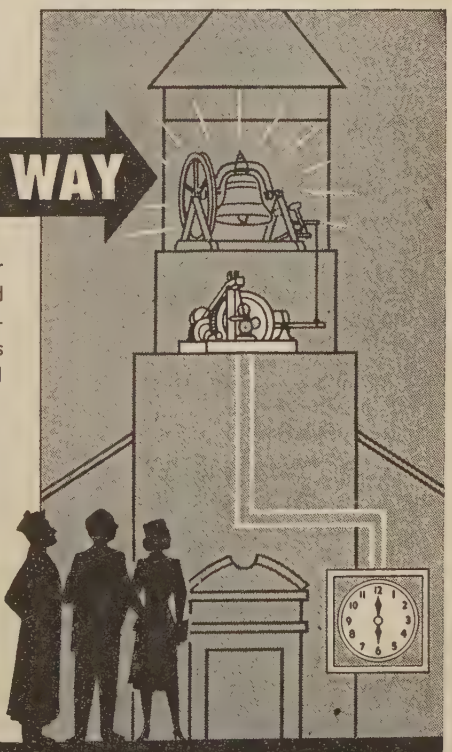

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Book Reviews

series of discussion outlines and questions to each lecture.—Wm. G. Most, Loras College, Dubuque.

Currente Calamo

Continued from page 214

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The First Supplement of the Catholic Encyclopedia appeared in 1922. Supplement II is still "en to fieri." Five sections of it have so far appeared, for insertion in a loose-leaf binder, each section running to over 200 pages. Most of the editorial work seems to be in the hands of Walter C. J. Magee, president of the corporation and a layman, who collaborates with Father Vincent C. Hopkins, S.J., listed as editor.

It would take too many pages adequately to review this cumulative supplement. Some indication of its worth can be gathered from a glance at the list of contributors. Among the scores of names, one notices Brendan Brown, Fr. Connell, Fr. Cronin, Christopher Hollis, Fr. Philip Hughes, Fr. C. C. Martindale, Fr. T. Lincoln Bouscaren, Richard Reid, Bishop Ready, Fr. John C. Ford, Fr. Schwitalla, Friedrich Funder, Helene Iswolsky, Sir Shane Leslie, Gary MacEoin, Kurt von Schuschnigg, and Eugenio Zolli.

In a word, it is a standard reference work with a place in every library, Catholic or otherwise. Its articles are scholarly, authoritative, definitive.

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Correspondence

A Veteran Speaks Up

I READ with great interest the comments of "Sacerdos" in the February issue regarding Lt. Fink's description of immorality in the Armed Forces (Nov., '55 issue).

As a recent alumnus of the Navy I think a few pertinent facts regarding the draft and compulsory military training from my own experience would help "Sacerdos" see the matter in a different light.

Obviously Lt. Fink described only the immorality rampant in the Armed Forces to show the duty and obligation of pastors and priests toward these young men before they leave for service. Therefore, he did not even touch upon the multitude of good that is being done by the Armed Forces both for the individual and for the Church. During my four years in the Navy I worked with a great many Catholic chaplains and received from them first-hand accounts of the growth of the Church through convert work. The influence of good Catholic boys on

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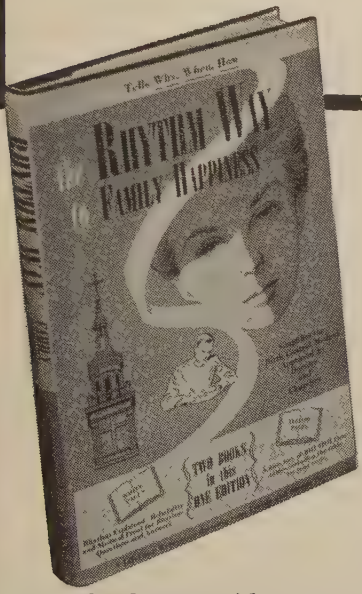

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their non-religious buddies is overwhelming. Chaplains are so swamped with convert classes that they welcome with open arms exseminarians and graduates of good Catholic colleges who can help them in this work. And why so many converts? Surely not because the chaplain has the time to diffuse his good example and doctrine among all the servicemen. No, they come knocking at his door asking to learn about this Faith of which they heard from their Catholic buddies.

The world may never have the statistics on how informal religious discussion groups are held in barracks, on ships, in foxholes or even over a glass of beer in the servicemen's clubs. But the world does know of the record number of converts made in the services, most of which are a result of these discussions.

I am in no way exonerating the immoral conditions which surround service bases nor am I blinded to the temptations which these conditions exert on the men and women of the Armed Forces. However, these same conditions certainly exist in every large city in our own country. Catholic youths in these large cities have their families, their priests, and their parishioners to help them avoid the pitfalls. In service, these same youths must use every means available to avoid immorality, but it can be done and it is being done every day.

Lt. Fink was in no way berating the draft or compulsory military training. He was, I believe, showing how Catholic service men and women can fight against the temptations of the world with the help of their own pastors and their loyal parishioners. There is more of an obligation resting upon pastors seeing their children off to "war" than a glad handshake and "I'll see you in two or four years when

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you get discharged." And Lt. Fink has laid down a practical solution to the problem. I certainly hope that the pastors who read his article will begin to act on his words.

Sincerely yours in Christ,
Ramon C. Gugel
St. Francis Seminary
Loretto, Pa.

Clerical Garb Again

PLEASE, oh please, editors of THE PRIEST, let me have my letter on clerical dress published before you close the correspondence on same. I have something different to offer. It is this: my correct name and correct address.

Without referring to anything the previous writers in this column have said on the subject of clerical dress, I simply let it be known that I love my cassock and Roman collar to the extent that for 32 years as a priest, both have been inseparable companions of mine while in the rectory and on the rectory grounds. Away from the church premises, the black suit with Roman collar takes the place of the cassock.

I enjoy the respect of my brother priests and my parishioners. No one has ever questioned the propriety of my dress, even in the hottest weather. All callers at the rectory door find me in cassock and Roman collar, or clerical street wear. It is the garb that I chose with the tonsure. I like it. It sets me apart as a priest. It keeps me

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true to all that the priesthood implies.

My Bishop approves my program of dress. The synod of my diocese tells me nothing different. I shall continue my program of dress, until proper authorities direct me to alter it. Knowing the priests of America, I will receive ten letters approving my dress attitude, to one letter voicing disfavor.

Ernest A. Burtle
Mt. Sterling, Illinois

(Fr. Burtle died suddenly in Mt. Sterling, Feb. 9, 1956).

Missed The Point Himself?

IN his quite excellent article, "Missing the Point," Father Lynch scores some telling arguments for the introduction of the vernacular into the Mass of the Catechumens, which, after all, is meant to be didactic. However, in his references to the Mass of the Faithful he appears to be on less solid ground. In fact, it seems to me that he very definitely misses the point himself.

While it is true that the Liturgy is public worship, the Mass is a public worship of *sacrifice*. And any parochial school graduate should know that sacrifice is an offering by a *priest* acting in the name of the people. What makes the Holy Sacrifice public worship even when offered privately is the fact that the priest never acts merely in his own name. Though

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the ceremonies presume a congregation, the Mass is efficacious also when the people whom the priest represents and for whom he offers are not, and cannot be, physically present. An example might be the Pope celebrating the divine Mysteries in his private chapel for all the faithful united to him throughout Christendom.

My archeological knowledge on the liturgy being practically nil, I am not in a position to comment on assertions about the part played by the laity in times past. It may well be, though, that the idea of sacrifice in "the Breaking of Bread," as well as the notion of the priesthood of the presbyters, became more explicit and better understood during the course of centuries. Such an eventuality would certainly be in line with the general development of dogma.

However, it hardly seems that Father Lynch is correct when he states that the Canon of the Mass even as it exists today presupposes the participation of the congregation. Surely the mere use of the plural forms will not support such a conclusion. Since the priest is a public minister the use of the singular would be highly inappropriate even if there were no question of concelebration.

There are certainly places even in the Mass of the Faithful where the vernacular might prove effective in public celebration. May-

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Our Sunday Visitor
Huntington, Ind.

be a preface in the language of the people might stir up in the faithful such sentiments as are "fitting and just" for what have always been called the "Sacred Mysteries." But — interpose a question — what can possibly be wrong with having a hieratic language for the Sacred Mysteries?

" A Class Apart"

A very strong argument (or so it seems to me) for the retention of Latin in the liturgy is found in the very nature of the sacerdotal state. Essentially the priesthood is a class apart. Every priest is "taken from among men and ordained for men in the things that appertain to God." A priest is *from* the people, *for* the people, but not *of* the people. Democratic though he should always be, he belongs to a rather esoteric set. As Lacordaire put it, he is a member of every family while belonging to none.

In every possible way the Church seeks to set the priest apart. That is why he is bound to a life of celibacy, why he must wear clerical garb. It is also the principal reason, at least it might very well be, for a special sacerdotal language.

Please do not misunderstand me. Though the priest is necessarily a man apart, he is not supposed to live in an ivory tower or be inaccessible to his people. Far from it. His life should be one of dedicated service to those whose representative before God he is. The priesthood is rightly conceived as a selfless vocation. The priest is not the master but the servant of his people. His duty

demands that he be available to them every hour of the day and night. He must be all things to all men, but he is definitely not "one of the boys."

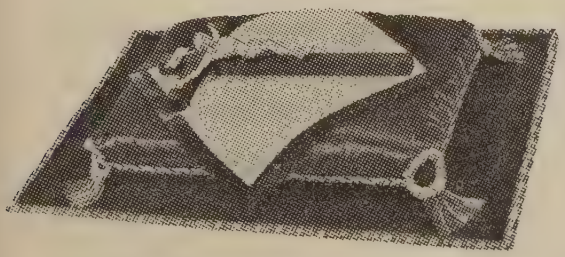
In short, I say if Latin helps to emphasize the priest's separateness from the people — and I think it does — let us keep it.

Regular

Baltimore

The article "Missing the Point" by James Lynch should have explained very much of the problem of the participation of the people in the liturgy. Referring to the use of the vernacular for singing by the people, the point is not that "people love to sing" or that "people don't sing," but that they have a right to sing in their own tongue, not only during low Mass but also during high Mass, benediction, vespers, etc. But this can be changed like any other rubric regarding the Breviary, Holy Mass, Holy Week ceremonies, etc.

Such changes would not be entirely new in the history of the liturgy, because the vernacular has been used for centuries in Poland, Slovakia, and many German dioceses. The people there sing in their own tongue not only during low Mass but also during high Mass, benediction, and vespers. Even the Little Office of the Blessed Mother is sung in Polish in most of the churches of Poland. This practice is not just tolerated but encouraged by the Church, since it has proved beneficial. In these parts of Europe,



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Before we try to introduce all kinds of new hymnals, we should try to get the rubrics changed.

F. J. Meusch

Zeeland, North Dakota

The Truth About Luther

I READ your article "Should we speak or hold our tongue," in the February issue of THE PRIEST.

You asked for an opinion. My opinion is like yours, with reference to the misinformation that is being delivered from the pulpits of Lutherans and other Protestants who have set up Luther as their hero.

I would suggest that during the week or two before or after All Saints of each year, we should keep our people correctly informed, especially our Catholic high school students that attend our release periods.

If some one would write an article in OUR SUNDAY VISITOR it naturally should be written in a very temperate and mannerly and scholarly way. It should not irritate the reader but set forth the facts about Luther's life, especially as to those points which are erroneous.

Naturally, the best Protestant and Catholic historians which you have indicated in this article of yours should be quoted as much as possible in full, so that they cannot claim it was taken out of context. The article should be documented as to each quotation, that

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is, with foot note references. One should not write in a spirit of revenge or abuse but in the spirit of honesty and true facts of history. One should approach the whole matter as you have already indicated as Christ would approach it.

In my opinion it will cause many non-Catholics and even good Lutherans to make an honest effort to inform themselves as to Luther's private life and how it is really rooted in fact. Perhaps you recall when the motion picture of Luther first came out some of the leading Lutheran ministers in Germany did not approve of the picture because it did not give a true picture especially as to the Catholic side of it.

Last year, I placed into the pamphlet rack of my church two pamphlets, one *"The Martin Luther" Motion Picture* by Lon Francis. I did not like this very well because it was written in too ill temperate a manner. The other pamphlet was *Martin Luther* by John A. O'Brien, Ph.D., LL.D. The latter I found very scholarly and not written with such vehemence, nor did it create in the mind of the reader any antogonism. It did not close one's mind nor cause one to become resentful. By making these two references I mean to indicate in what spirit and style and compilation of facts the article should be written. In this way, as far as I know my people and the mind of my Protestant people it would do much good. It would cause them to think and read the other side, that is the Catholic side.

So again, more courage to you. Let us speak the truth but in a

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I agree with you that it is high time for the truth about Luther to be brought out. And it should be done not only by you but by the whole Catholic Press of our country.

Claude Klarkowski
Chicago

I liked your article on Luther. He was a bum and should be denounced as such. Most Lutherans don't know he married one of nine nuns who left the convent on Good Friday. I think he was worse in many ways than Judas — meaner, viler. . .

Isn't it strange that so many Lutherans are scandalized at a priest that goes wrong and still follow for centuries one of the worst priests that ever lived!

Paul Michael Gilmore
Chicago

Give them the works. Facts are facts. Lutherans as well as Catholics should know them — and for Lutherans, especially, those facts that are withheld from Lutheran congregations.

We do have this caution in mind, however. To smear Luther,

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even with the facts, will not better the situation. Lutherans will only dig deeper into Catholic history. You know as well as I that there is plenty of dirt there for them to find. Not that we want to hide it that closely and keep skeletons in the closet, but what practical advantage will have been gained?

We do yet have this to say: "Let the chips fall where they may. Make the facts known."

Ralph H. Hermsen
Green Bay

Kindly accept my belated congratulations on the excellent and timely article on Luther. I know you will be criticized by some, but Christ Himself was criticized for what He did and said. With Lutherans showing their fictional Luther on the screens of the nation, it's about time that someone disillusions them. Keep up your good work!

L. E. Weber
Blackduck, Minnesota

What would Christ have done under similar circumstances? It is hard to imagine that He would have kept completely silent on it — which, practically, we have done.

Did not the Holy Father, in opening the Vatican Archives to the public, say something to the effect that the airing of truth is a good thing in the long run?

Though something constructive is more important, certainly an expose of serious fault would

TO THE CLERGY

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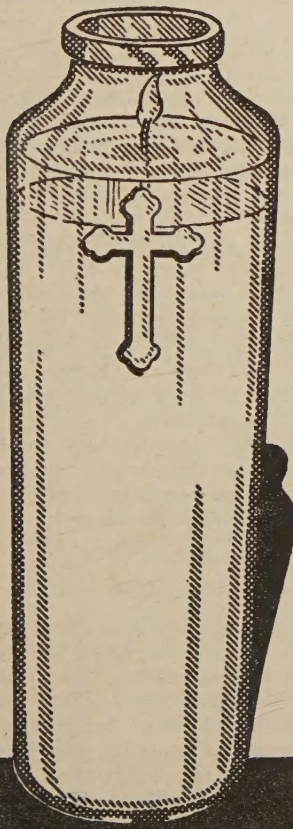

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Will & Baumer Candle Co. Inc. Back Cover

Correspondence

seem to have its place and would bear worthwhile fruit.

Nestor Goedken
Mason City, Iowa

The Lutheran movie was shown in this town in November, 1955 under the sponsorship of the Methodist as well as the Lutheran Church. On this coming Sunday, the Lutherans are helping the Methodists sponsor the John Wesley movie. I distributed OUR SUNDAY VISITOR's commentary on the Luther picture the Sunday prior to its showing and I know it got into the hands of some of the sponsors.

There are different approaches to Luther: there is Karl Adam's and your own. One does not find many pamphlets on Luther. I would like to see a reprint of Msgr. O'Hare's "Facts About Luther." It gives volume and page for its quotations.

There are two Luthers, really — the one of fiction and the one of fact. If you can bring out the one of fact, I say go ahead!

A Pastor
Minnesota

By all means come out with the truth and let the chips fall where they may. Reprint that October article come the Lutheran anniversary. Let the headline read: "You will find it in the Weimar Edition of the *Table Talk*, Vol. 2, written by Martin Luther."

For every pastor who cancels his bundle of OUR SUNDAY VISITORS, there are fifty of us — maybe slow in writing — glad that someone will write as you do write.

Another Pastor
Nebraska

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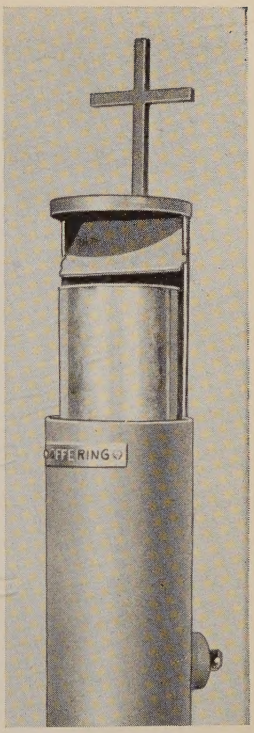

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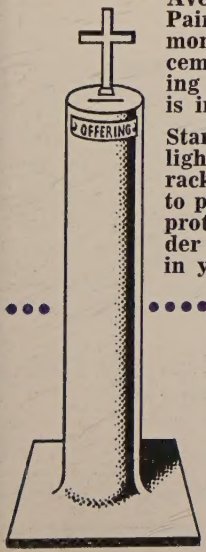

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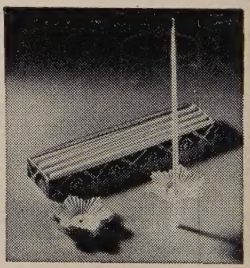

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